K Hirzel

THE

RURAL SOCRATES;

OR

AN ACCOUNT OF A CELEBRATED

PHILOSOPHICAL FARMER,

LATELY LIVING IN *SWITZERLAND,*

AND

KNOWN BY THE NAME OF

KLIYOGG.

Seeſt thou a man diligent in buſineſs, he ſhall ſtand before kings.
Proverbs xxii. 29.

——Spiritus unus
Per conctas habitat partes. *Manilii Aſtronomicon.* l. II.

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PREFACE.

THE editor of the preſent memoirs viſited Switzerland nine years after the death of Kliyogg, and ſaw many who had known him. The famed Lavater, M. Tchiffelli (the chief inſtitutor of the celebrated Economical Society of Berne,) the ſeventy members of the Philoſophical Society of Zurich, and the ſeveral hundred members of the Helvetic Society, with the father of the two Mirabeaus, Count Treſſan, and Mr. Arthur Young; are additional vouchers to the public, for the exiſtence or for the merits of the ſubject of the preſent hiſtory. If the great Newton came from the claſs of ſmall landed proprietors; if the ſagacious Franklin began by being a mechanic; and (to ſay nothing of Shakeſpear and a crowd of others) if the Engliſh Brindley, the Scotch Ferguſon, and the German Duval and Ludwig, ſprang from the loweſt claſs of peaſants; why ſhall we doubt the reality of a Kliyogg? Unaſſiſted nature can produce perſonages as extraordinary, as thoſe ſometimes ariſing under erroneous ſyſtems of education.—The character then here repreſented is not feigned; and yet it is as proper for contemplation, as if it had been invented; for even the faults of Kliyogg are inſtructive.

The only point artificial about Kliyogg is his name. Though ſurnamed Gouyer, and chriſtened James, he was by his countrymen called Kleinjogg; which is German for *Little James;* (the German for James being taken from the Latin *Jacobus.*) When writing *in French* they by turns however ſtyle him Kleinjogg, Kliyogg, Klyiogg, and Klyogg. As ſuch diverſity prevails among his countrymen, when deſcribing him in a foreign language, a liberty in favor of ſimplicity ought perhaps to have been uſed in the preſent work in Engliſh, by calling him Kliog or Klyog.

Dr. Hirzel, who firſt made known this perſon to the public, wrote in German; which is the language of the largeſt portion of Switzerland. He was by office, firſt phyſician to the Republic of Zurich, a member of its Council, and occaſionally Secretary to its Senate. His accounts were publiſhed at different periods, in proportion as the life of Kliyogg furniſhed the materials.—The principal of theſe accounts were gradually tranſlated into *French* by a friend of the preſent editor, a native of Baſle; who had a majority in a Swiſs regiment in the pay of France, with the rank of Lieutenant-Colonel. Mr. Arthur Young, ſince honorably known by his publications, and lately made Secretary to the Engliſh Board of Agriculture; ſtruck with the firſt part of the French publication, procured for it an *Engliſh* dreſs; and annexed it to one of his own works; adding the preface given in our appendix, with the notes ſtill retained in their places.—Mr. Young's own work, and a *part* of the Engliſh tranſlation, were reprinted in New-Jerſey in America, in 1792.

The Engliſh tranſlation publiſhed under the direction of Mr. Young, is nominally adopted here for the part to which it relates. It required,

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and has received, corrections in every line. Yet since many faults have been still left in it, and some have even been introduced in consequence of an intermixture of styles; a new translation would have been more satisfactory, and certainly more easy; but the conviction of this occurred too late.

The present compilation offers only one original article, besides a few notes; but it is as full of historical matter as the German edition, and far less digressive; it is considerably more complete also than the French edition; and twice as extensive in its essential parts as the English.—It has obtained these advantages by the privilege of rejecting or selecting from each at pleasure.—The liberties taken with the German and French works, have been pursuant to a special authority for the purpose, given by their respective authors. The liberality of Mr. Young also will not allow him to complain of the reform made in the English translation; since he is interested in it by his zeal for the public benefit alone, and not by his personal feelings.

The compilation here offered to notice, professes not to be an original work. It exhibits therefore different speakers, and at different periods: but the differences are made sufficiently distinguishable.

It may be proper to state here, that the Philosophical Society of Zurich *(la Société de physique)* above referred to, which took great interest in Kliyogg; had for its objects, natural philosophy, its application to common life, mathematics, natural history, and medicine.—"Its first volume (says the Swiss author of our French translation,) contained thirteen memoirs, of which seven regarded agriculture solely. Dr. Hirzel's first account of Kliyogg formed one of these articles; * * * and produced excellent effects. A number of the clergy recommended it from the pulpit to their congregations. I can testify (adds the writer who lived within twenty leagues of Zurich,) that the work even to its smallest particulars, was founded in the most perfect truth."

As to the *Helvetic* Society, it will be made sufficiently memorable in the course of the following pages.

Something must now be said respecting the title of the *Rural Socrates*, *(Le Socrate Rustique,)* by which Kliyogg has been characterized.—The amiable author of the French translation claims the merit of inventing this title; and Dr. Hirzel confirms his pretensions. The editor indeed has some where seen the appellation in Voltaire, but this author probably only borrowed it allusively from the French translation.

Socrates, the antient Greek philosopher, was originally a statuary; yet he improved the Athenians in their ideas of morality and divinity. He may even be considered as having influenced the faith of many Christians, since he was the master of Plato, whose disciples in the church of Christ have been numerous and important. Socrates possessed also a mode of inculcating his precepts, since called Socratic, which appeared as singular to his cotemporaries as were his doctrines.—Among the various interesting views of the life and conversation of Socrates to be found among

among the moderns, perhaps none will appear more ſtriking to ſerious minds, than the following by the reſpectable Dr. Law, biſhop of Carliſle.

'There was a wondrous man (ſays the biſhop) among the *Greeks*, who 'has often been compared to *Chriſt*, and conſidered as a kind of *type* of 'him to the heathen; there being a great reſemblance between them in 'ſome remarkable particulars. *Socrates* lays out all his time in going 'about to admoniſh and reform his countrymen; which he aſſures them 'was a *miniſtry enjoined* him by the Deity, for their benefit, to whom he 'ſuppoſes himſelf *given* or *ſent* by God: with the utmoſt firmneſs, bear-'ing all the injuries and deſpiſing the affronts, to which he was continual-'ly expoſed on that account. He conſtantly reſorts to places of public 'concourſe, and generally grounds his diſcourſes on what occurs there; 'making uſe of every place, and reaſon, and occaſion, to exerciſe and in-'culcate his philoſophy. He chooſes a ſtate of poverty; to clear himſelf 'from all ſuſpicion of private intereſt, and make his character more unex-'ceptionable, by ſhewing that he practiſed what he taught. He avoids 'meddling with the affairs of the public; declines poſts of authority 'amongſt them; as theſe, in ſuch bad times, muſt have precipitated his 'fate, before he had done them any conſiderable ſervice. He perſeveres 'in ſifting and examining them, in order to detect their ignorance and 'preſumption and to mortify their pride, on all occaſions; and declares 'that he muſt perſevere in the ſame courſe, even when he clearly foreſaw 'that the loſs of his life would certainly attend it: nay, that he would 'continue this courſe, though he were to die ever ſo often for it. When 'merely out of *envy* he is delivered up to his enemies, and on a moſt ma-'licious proſecution brought to his trial; inſtead of having recourſe to 'the uſual way of ſupplication, and applying to the paſſions of his judges; 'he proves to them, that they ought not to admit of any ſuch application; 'he informs their reaſon, and appeals to their conſcience; and proceeds 'only ſo far in his own defence, as would be juſt ſufficient to aſſert his 'innocence and ſhew them the great *ſin* of perſecuting and oppreſſing it. 'Inſtead of uſing or permitting any other means to avoid his death, he 'ſignifies that it was free and voluntary in him, becauſe it was become 'neceſſary for the world; and meets the inſtruments thereof with the 'utmoſt calmneſs and ſerenity.

'He left none of his philoſophy in writing, but took good care, as he 'ſaid, to imprint it deeply in the hearts of his diſciples; which ſome of 'them delivered down to us; (though in a manner very different from 'that ſimplicity, and ſtrict propriety, with which the goſpels are record-'ed:) and, indeed, the effects which his inſtructions, and examples, had 'upon them, were prodigious*.'

Such

* See the reflections on the life and character of CHRIST, *bound up with this author's* Theory of Religion.—*The biſhop has omitted to mention, that Socrates rejected an opportunity of eſcaping from priſon; and took his poiſon with calmneſs, without reviling his perſecutors for the injury done to him.*

Such is the picture of Socrates; and it may be asked, wherein Kliyogg resembles him?—Their characters certainly differ much; yet in much do they correspond.

The understanding of Kliyogg was indeed less elevated and diversified than that of Socrates, but many will think it equally nervous and correct. If Socrates was the inventor of various new opinions, Kliyogg was the author of several new practices. Socrates attempted to purge the notion of a Deity from pagan grossness; and Kliyogg preserved it disentangled from hypocritical forms and from fanaticism. Kliyogg possessed, like Socrates, peculiar talents for discourse; and like him, had for his admirers, various persons high in the conduct of affairs, and many of the learned and polite. Each shunned public offices from motives alike justifiable. For independence of mind and for inflexibility of character, each may be considered as models. Socrates was heroic in the field of battle*, magnanimous with his persecutors, and serene before his judges. Kliyogg not only resisted popular clamors which so often make the brave tremble, and practised generosity towards his slanderers; but resolutely surmounted almost every internal infirmity and every external difficulty. Socrates commended the diligent, which was all that his situation demanded; but Kliyogg practiced himself a severe diligence, till by habit he had rendered it pleasant. Each according to the extent of his views, studied the influence and bearings of every incident upon the human mind. Socrates alone of the two contemplated the political interests of man; but Kliyogg equalled him in an attention to man in his social, domestic, and individual characters. Socrates sought to render benevolence and knowledge universal; but Kliyogg being satisfied with his own benevolence and being more than dubious as to the advantage of reading, was content with enforcing a love of industry, economy, utility, and order.

But in justifying the analogy established between the characters of Socrates and Kliyogg, we must not be thought to place them upon an equality. The one labored for the human race, present and future; the other for himself, his family, and immediate neighborhood. The one was an enlightened teacher of philosophers; and the other, a self-taught rustic. The one gave precept and example; and the other, chiefly example. We are explicitly and pointedly instructed by the one, and we must gather instruction for ourselves from the other. But each in his turn may be useful; and Kliyogg, for our time and for the many, may even be the most useful. It cannot belong to every one to legislate for the human race, like a Socrates or a Confucius; but every one has a private station to fulfil; and, if he is disposed to fulfil it well, he may profit by the history of a Kliyogg.

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* *When Alcibiades was wounded and a prisoner, Socrates rescued him: when Xenophon was dismounted and fatigued in a retreat, Socrates carried him off upon his shoulders. Socrates had both these memorable men for his pupils, and the last for his historian.*

We have intimated that Kliyogg was little friendly to learning.—He did not diſtinguiſh, it ſeems, between knowledge and learning, between books uſeful and not uſeful. Among vegetables, ſome are ſerviceable, ſome indifferent, ſome noxious; but Kliyogg, as a farmer, certainly would not have rejected the uſe of the gifts of nature, becauſe of this mixture in them. In viewing an extenſive library, a better inſtructed man than Kliyogg might exclaim, "how many of theſe things do I not want!" but even a caſe like this leads to no other concluſion, than that good books require to be ſelected, and their number to be increaſed.—Though many ſermons for example, have been printed in different countries, which are of little uſe in families; it does not follow that ſets of family ſermons, intereſting by their matter and couched in forcible houſhold language, ſo as to ſuit at once both children and domeſtics, as well as the heads of families, would not be ſerviceable. Kliyogg, like other men of limited education, had his mind too much fixed on ſingle points. He forgot that idle hours neceſſarily occur through leiſure, through ſickneſs, and through age, which require to be filled up; that all farmers have not a mind as original as his own, and requiring as little inſtruction; that if bad books are the written ſpeech of the fooliſh, good books are the written ſpeech of the wiſe, which all perſons are thus permitted to read and to conſider at leiſure; and that there is no better tie to our homes, and to a domeſtic and a ſober life, than books, of which unfortunately the number is too ſmall, rather than too great.

Let us employ the inſtance of Kliyogg againſt himſelf. Had Kliyogg made an occaſional uſe of books, he might perhaps have ſhunned the danger of drinking; into which he for a time fell, when he firſt planted his own vineyard. He might alſo have borne with more reſignation and dignity his laſt illneſs; for experience ſhews, that no better ſupport is to be found on theſe occaſions, than religion and reading. If his prejudices againſt books were juſt, even the account of his own life would be ſuppreſſed, and the benefit of his own example thus be loſt to the world.

Kliyogg perhaps had no opportunity to ſee good books; and therefore might have been excuſed, had he condemned the majority of books, or had he reproved the dearth of good books for perſons in inferior ſituations, as well as cenſured the *intemperate uſe* of reading.—But to arraign attention to all written knowledge, is in effect among the reſt to arraign attention to a knowledge of nature; which is indeed one of the moſt important branches of ſcience. Whoever truly poſſeſſes this, has ſtored up a bleſſing: *(Felix qui potuit rerum cognoſcere cauſas:)* for nothing then paſſes, which does not carry an intereſt with it. In ſhort, whatever the rich and the ambitious may think, obſervation will aſcertain, that where outward circumſtances do not trouble, he is the happieſt of men who has a laboring hand, a thinking head, and a feeling heart.

Kliyogg's averſion to hypocricy and oſtentation in religion, comes next for explanation.—In Zurich, an antient and very ſtrict ſect prevails; which has encouraged many to affect great zeal for the outward forms of religion. Kliyogg, a pious man, who read at leaſt *one book*, his bible, daily

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and much; conceived that a Phariſee under Chriſt, was ſtill worſe than a Phariſee under Moſes. He oppoſed them theſe modern Phariſees; and had for it the authority of his maſter Jeſus, who thus attacked the Phariſees of old.—'Do not ye after the works of the Scribes and Phariſees, for 'they *ſay* and do not. For they bind heavy burdens and grievous to be 'borne, and lay them on men's ſhoulders; but they themſelves will not 'move them with one of their fingers. But all their works they do for to 'be *ſeen of men.*'—And again, 'Two men went up into the temple to 'pray; the one a Phariſee and the other a Publican. The Phariſee ſtood 'and prayed thus with himſelf: "God I thank thee, that I am not as "other men are; extortioners, unjuſt, adulterous; or even as this Publi-"can: I faſt twice in the week; I give tithes of all I poſſeſs." And the 'Publican, ſtanding afar off, would not lift ſo much as his eyes unto hea-'ven, but ſmote upon his breaſt, ſaying, "God be merciful unto me a ſin-'ner." I tell you, this man went down to his houſe juſtified, rather than 'the other.'—And again more pointedly: 'Not every one that *ſaith* un-'to me, *Lord, Lord*, ſhall enter into the kingdom of heaven; but he that '*doeth* the will of my father which is in heaven. Many will ſay to me 'in that day: "*Lord, Lord*, have we not propheſied in thy name? and 'in thy name have caſt out devils; and in thy name done many wonder-'ful works?" And then will I profeſs unto them, 'I never knew ye: 'depart from me, ye that *work iniquity*'*—Kliyogg, in acting under impreſſions like theſe, deſerved the thanks of the clergy; and we find that he received them. It was eaſy to be a friend to religion, without being friendly to thoſe who debaſed and made a maſk of it.

The induſtry of Kliyogg roſe perhaps beyond the neceſſary ſtandard; ſince few can propoſe to themſelves to purſue only one occupation or to poſſeſs only one amuſement, namely that of bodily labor. Kliyogg's thirſt for ſuch labor was inceſſant and implacable, and its effects bore down every thing before it. It was the preciſe illuſtration of Virgil's '*Labor* '*omnia vincit Improbus.*'—But if every one cannot attain to Kliyogg's paſſion for ſuch induſty, (of which however he ſucceeded in infuſing a portion into his family; yet at leaſt the powers of this creative quality have become ſufficiently manifeſt in his hand, to make ſtrenuous and ſteady exertions appear in the light of a profitable duty.—It muſt be obſerved here, that the induſtry of Kliyogg was accompanied with judgment, ſyſtem, and economy; and operated through a long period of time.

Without going through the whole of Kliyogg's perſuaſions in the conduct of his life and of his family, let it be obſerved once for all, that it is neither pretended here to recommend his example, nor even to vindicate him from cenſure, in every particular.—The variety which occurs in the ſituations of mankind, form likewiſe a new reaſon, for leaving the chief

* *See Matthew* xxiii, 3—5; *Luke* xviii, 10—13; *and Matthew* vii, 21—23.

of his ſyſtems to the quiet comment of the reader. Whatever was right in theſe, was right by the force of his *reaſon*; but we muſt not conceive that he was therefore *reaſonable in all things.*

The ſame reſerve will be applied to the chief of Kliyogg's farming ideas; for it is not propoſed here to preſent a complete farming ſyſtem, but only to relate the proceedings of an individual farmer.

One of the agricultural ideas of Kliyogg will alone be noticed as bearing a particular relation to the ſituation of agriculture in the United States.—Kliyogg thought that a ſmall farm well cultivated, is more productive and more profitable, than a large farm ill cultivated.—He appears in this to have formed a juſt deciſion. A large landed property kept under cultivation, implies a large inveſtment of capital in the ſoil, large taxes, large fences and large ploughings; ſuch a property is not eaſily travelled over by the proprietor, by his laborers, or by his teams; it is more difficult to inſpect it from the farm houſe by the eye; more impracticable to protect it from robbery and inroads; it demands more attendants, and more ſeed; when it becomes likewiſe the common ſyſtem of others in the country, it will be found, from the large ſize of each farm, that the market, the church, the neighbour, and the artiſan's ſhop, muſt each in effect be thrown at a greater diſtance; roads alſo becoming longer, muſt thence be kept in worſe repair; the country will be found leſs populous within the ſame extent; and negligent habits will too certainly prevail in every thing, which will in time ſeize even the moral character of the cultivator.

If it be ſaid, that in the United States each cultivator has to provide for a growing family, as well as to make a large reſerve of woodland for fuel, the plea ſhall be allowed, and with it a comparatively large poſſeſſion; but the concluſion does not follow, that the *principal cultivation* of the farmer ought to be extended beyond a ſmall portion of this very land.—The monopoliſt will not the leſs readily convert his lands into caſh, under ſuch a ſyſtem; for if *contracts* are eaſily made for large tracts of land, ſmall tracts are thoſe which moſt readily command a *prompt payment*; and when the farmer has become thriving, he can eaſily extend his purchaſes to the ſatisfaction of the proprietor.

The elder profeſſor Martyn of Cambridge in England, has a ſenſible note in his edition of Virgil, upon the maxim as applied to the vines, of *Laudato ingentia rura: Exiguum colito:* (Praiſe large farms, but cultivate ſmall ones) He obſerves, 'This is an imitation of a verſe of Heſiod. The 'meaning of the poet ſeems to be, that you may admire the ſplendor of a 'large vineyard, but that you had better cultivate a ſmall one: becauſe 'the labor of cultivating vines is ſo great, that the maſter cannot extend 'his care of a very large ſpot of ground.—Columella relates a ſtory from 'Græcinus, in confirmation of this. A man had two daughters, and a 'large vineyard, of which he gave a third part with the eldeſt daughter in 'marriage: and yet he gathered as much fruit, as he did before. After-'wards he married the younger daughter, with another third for her por-'tion, and ſtill found that his remaining third part produced as much as the 'whole had done: Which could ariſe from no other cauſe, than that he

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'was able to cultivate a third part better than the whole vineyard 'before it was divided.* * Columella mentions this precept of Vir-'gil with great commendation, and ſays it was taken from a ſaying of 'one of the ſeven wiſe men, [*metron ariſtou*]; and it was a proverb of the 'Carthaginians, that *a field ought to be weaker than the huſbandman.* 'Columella adds, that after the expulſion of the kings, ſeven acres was the 'allowance to each perſon, from which they derived more profit, than they 'did in his time from large plantations.'—*See Dr. Martyn's Edition of the Georgics, book* 2, *l.* 412—413.—The reaſoning in this note applies to other farms, as well as to vineyards; provided the labor on the farm is increaſed at the ſame time that the farm is divided. But if a large farm is kept, as it often is in the United States, with little or no attention; and if the parts are treated in like manner, upon being divided; the parts will not proſper for being ſeparated; and this will not be found one of the caſes to which the proverb applies, that *the half is better than the whole.*

That cultivation indeed in the United States ſuffers from the high prices of labor and other circumſtances, is well known; but it is equally certain that it is favored by the land being cheap and by the taxes being low, as well as by the freedom of the government. The woods too abound with the means of making manure, after the manner ſuggeſted by Kliyogg; as likewiſe with a ſubſtitute for common fodder, ſuch as has been uſed by many farmers, antient and modern.*

Little more remains to be ſaid here of Kliyogg.—If he had faults, as well as virtues, the virtues largely predominated; and his faults were ſometimes even occaſioned by his virtues. The latter may however be forgiven, not only as he was human, and himſelf candid to the faults of others; but as he wanted the help of examples, of adviſers, and of books, to perfect him. It will be chiefly important however to think of his excellencies; which were numerous, important, and often uncommon. And ſurely we may pardon much to a man, who formed his character by the power of his reaſon; who raiſed his fortune by the merit of his conduct; who being uncorrupted by flattery and proſperity, remained to the laſt what he was in the beginning; who preſcribed nothing to others, to which he did not firſt himſelf ſubmit; who loved the poor, and was honored by the rich; who was a diſintereſted friend to the public; and to public improvements; who examined the tendency of every action, and never did a thing which was not founded on ſome well deliberated principle; who was a Chriſtian after the manner of Jeſus, that is, abounding in charity and good works; and finally died at a good old age, bequeathing to the lateſt poſterity, an example of profeſſional ſkill, undaunted perſeverance, perſonal worth, civic virtue, and a religion copied from the words of Chriſt.

A few particulars ſtill remain to be told to the reader reſpecting the work before him.

* *That is, leaves and twigs, eaten by the cattle dry. See Mr. Young's Annals of Agriculture, vol.* 1. *p.* 207.

The notes terminated by the letter F, are taken from the French tranſlation; thoſe by the letter Y, are Mr. Young's; and thoſe by the letter E. are new ones added to the preſent edition.

The denominations of money uſed are generally Engliſh, (or ſterling); and the amounts expreſſed are generally copied from the Engliſh tranſlation publiſhed by Mr. Young, without any examination.

The word *boiſſeau* has been tranſlated *buſhel*; and perhaps it has the ſame origin in point of etymology; but no dependence can be placed on its repreſenting the ſame meaſure as the Wincheſter buſhel of England. In truth, the meaning of the word *boiſſeau* differs exceedingly in various parts of the continent of Europe. This is an embarraſſment which cannot eaſily be removed, and happily it will not be found a very important one.

Various paſſages in the following hiſtory are in effect given in the form of dialogue, though the change of the Speaker is often marked only by the uſe of *inverted commas*. The editor had to copy what was before him, in this reſpect; and Marmontel in the preface to his Moral Tales, gives the following juſtification of the method.—"I propoſed ſome years 'ſince under the article *Dialogue* in the [French] Encyclopedia, to ban-'iſh the *ſaid he* and *ſaid ſhe*, from lively and animated dialogue. I have 'made the experiment in theſe Tales, and I think it has ſucceeded. This 'manner of rendering the narrative more rapid, is troubleſome only at 'firſt: As ſoon as we are accuſtomed to it, it makes the talent of *reading* '*well*, appear to great advantage."—Cicero however (ſee his work *de amiticia*) and other eminent perſons have adopted the form uſed by dramatic writers, for repreſenting the charge of ſpeakers in their dialogues; and as this mode ſeems the leaſt liable to miſtake and loſes no advantages, it appears in long dialogues to deſerve the preference.

Let it be a concluding remark, that it is impoſſible at this period to aſcertain the exactneſs of each individual page in the following relation. If either of the reſpective hiſtorians has exaggerated his portion of the narrative (and one only can be ſuſpected of this,) Kliyogg is no gainer by the artifice, however well intended. The reader is never more than in a ſecondary degree intereſted by fiction; and the ſame qualities which firſt procured notice to Kliyogg, would ſtill ſupport attention, though repreſented only in their genuine colors. Nature never forms any conſpicuous perſon, without giving him at the ſame time what may be called manner and accompaniment. The deception, however, from a few artificial touches can only be ſlender. If the character of Kliyogg is too *original* to have been invented in the firſt inſtance; the *unity* of it, as it forms a new internal proof of its reality, is no leſs a check againſt its being alloyed by what is counterfeit. Reaſon and habit had ſo compleatly the maſtery in this man, and the ſyſtems of his mind when once conceived were ſo manifeſt in all their parts; that after a given portion of his character has been well aſcertained by evidence; we cannot eaſily be much impoſed upon by the reſt. Nor can any thing be ſubſtituted in Kliyogg, which will not make us regret the part of Kliyogg which is miſſing. With this explanation addreſſed to the critic and the man of the world, and this ſatisfaction offered to the lover of virtue and of nature; the Rural Socrates is reſigned into the hands of its readers.

Ibis tu Roman nunc, peregrine liber!—MARTIAL.

ADDITIONS AND CORRECTIONS.

Page 1. note, laſt line but one, for *ſecond* read, third.

p. 15. line 23 of the note, for *corn*, read grain. N. B. This correction muſt be made throughout the work; *corn*, in the countries colonized from Great Britain, meaning in general *Indian corn* or *maize*.

p. 16. ſtrike out two thirds of the page, down to the words *finiſh them properly*, including the note *.—Then make a new paragraph at the words *It ought to be;* inſerting after the word *hay*, the words of Kliyogg.

p. 25. l. 20. for *thirty*, read, ten.

——— for the end of l. 22 and for the laſt line, read, three malters ‡ and twelve buſhels of unwinnowed grain, with full thirty bottes (or bundles).

——— at the end of the firſt note F. add, N. B. Kliyogg at laſt became a ſtrong advocate for clover. E.

——— at the end of the ſecond note Y. add the following paragraphs.

In the *Dictionaire Raiſonné Univerſel d'Hiſtorie Naturalle* of M. Bomare, an account of Spelt is given under the name of *Troment locar, froment rouge ou épeatre, ou ble' locular;* ZEA.—The following is a tranſlation of it.

'It is a kind of wheat which is ſufficiently well known in the broken 'and mountaneous parts of Egypt, Greece, and Sicily; and which is alſo 'cultivated, like other wheat, in Switzerland and Franconia. This plant 'has a fibrous root; and ſends up, like the common wheat, a number of 'ſlender ſtems, about two feet high. Its leaves are narrow, its ears like 'thoſe of barley, and the grain ſmall and reddiſh. The grain of this kind 'of wheat is uſed for making beer, and even bread; for its flour is often 'very fine, and free from any diſagreeable taſte. It is however dry; and 'differs from wheat in being ſmaller, and more attached to its huſk or chaff. 'The chaff, ſays Baron Haller, is only to be ſeparated by a machine which 'gives to the grain a circular movement.

'M. Bourgeois obſerves, that the chaff of the ſpelt cultivated in Switz-'erland, is a very good food for horſes. It is uſed inſtead of chopped ſtraw, 'being more nouriſhing; and is highly reliſhed by theſe animals, who have 'it mixed with a few oats: It is much ſought after when ſtraw and hay 'are ſcarce.—It is alſo uſed in Switzerland in the place of ſtraw for bed-'ding for children, as better abſorbing their wet.—The antients made of it 'their *fromentin.*'

Under the head *Millet* (to which M. Bomare refers us at the end of the preceding article,) we learn, that the great millet from Africa, called 'alſo '*ſorgo* or *ſorglo*, is cultivated not only in hot, but in temperate climates; 'ſince the author had ſeen whole fields of it in Switzerland; and he adds, 'that the grain of it which is not full, is a ſort of ſpelt or *froment locar.*'

Mr. Millar in his Abridged Dictionary, under the article *Zea*, refers us to Lin. Gen. Plant. 926; calling the Zea, *Turkey* corn and afterwards *Indian* corn. Linnæus in his Phil. Botan. conſiders the Zea as the Maize of Tournefort. In his Spec. Plant. Linnæus ranges the *Spelta* under the Tritica, with the character of a biennial. He thus intimates that it is a winter grain; that is, that it muſt be ſown in the autumn and reaped in the following year; and he makes it ſynonomous with the *Zea dicocca vel*

Spelta major of Caſpar Bauhen and Moriſon. He mentions alſo a *triticum monococcum*, which is an annual; and which is the *Zea Briza s. monococcos Germanica* of the two authors referred to in the laſt ſentence.

Zea, which is named from the Greek, is thus ſpoken of by Pliny. *Qui Zeâ utuntur non habent Far: Zea Latinus dicitur* Spelta. But in Mr. Spelman's Engliſh tranſlation of *Dionyſius Halicarnaſſeus*, Vol. 1. p. 268, we read in the text as follows: "The antients called holy and lawful mar-'riages by a Roman appellation *Farracia*, from the communion of *Far*, '*ſpelt*, which the Greeks call *Zea*; for this was the antient and for a long 'time the ordinary food, of all the Romans. And * * * the Romans, from 'an opinion that ſpelt is both the moſt valuable and moſt antient of grains, 'in all burnt offerings begin the ſacrifice with that." In a note, the tranſ-lator adds; *Far* is called *ſpelt* in our language, though I never ſaw any of 'it in England; but I have ſeen it as white as wheat bread; and indeed it 'reſembles wheat in every thing, but the ſize of the grain, which is leſs; 'and the bread of it is thought to be leſs nouriſhing."

Theſe ſeeming ambiguities or contrrdictions, as far as regards our ſubject, may be cleared up by procuring ſome ſeed of the *epeautre* or ſpelt from Switzerland or Germany. As wheat and eſpecially winter-wheat, cannot be raiſed with certainty in the northern parts of the United States bordering upon the ſea, a grain recommended by Kliyogg as a ſubſtitute for wheat, merits attention on the part of the inhabitants; were it only to mix with the moiſter meal of Indian corn.

It may be worth adding, that the French *Nouvelle Maiſon Ruſtique* (tenth edition) ſpeaks of more than one kind of ſpelt, and deſerves to be conſulted alſo for other particulars on this ſubject. E.

p. 27. l. 8. from the bottom, after *ſeaſon*, read, facilitates his work by permitting

p. 28. laſt line, for *led him to this*, read, confirmed his

p. 30. expunge from l. 23 to l. 28; and in l. 22, after *wheat*, read, and conſequently the comparative value of an acre of potatoes, to an acre of wheat, is, as ten to ſix; a very eſſential difference! The compariſon is no leſs unfavorable to ſpelt; ſince an acre produces but four malters of ſpelt, which are not more in value than ſix muids of wheat.—We may likewiſe add, that the root of the potatoe remains

p. 39—41. Strike out from the words *I am greatly miſtaken* in p. 39, to the words *received in profit*, in p. 41; amounting to near two pages; leaving in the place of this ſome aſteriſks * * * *.

p. 54. at the word *digeſt*, (ending a paragraph towards the bottom,) inſert a mark of reference; and the foot of the page add this note.

* Offenſive or indigeſtible food is not here recommended, but food of *ſlow* digeſtion; and this too only for perſons poſſeſſed of good conſtitutions and uſing bodily labor. A little rancid mixture in a meal, with many conſtitutions will ſometimes ſpoil the good effect of the meal, and diſorder the whole body. In like manner, when the period of labor ceaſes, phyſicians have obſerved frequent inconveniences ariſing, where a ſtrong diet has ſtill been continued. But if it be allowed that ploughmen will not find due ſuſtenance from chickens and light vegetables alone; it muſt equally be admitted that children in the arms and delicate females ought not to be indulged in a diet, of which coarſe, fat, ſalted meat makes the principal ingredi- F.

ADDITIONS & CORRECTIONS.

p. 64. l. 5. read, impatience.

p. 71. for the third ſentence in the ſecond paragraph, beginning **thus**, *His animated eyes*, ſubſtitute what will be found in the ſentence towards the bottom of p. 172, beginning with the words, *His eyes*; printing the paſſage in Roman letters.

p. 89. laſt line of the note, after *except*, inſert, in the ſecond ſection of the third part, and

p. 110. for the laſt ſentence in the note ſubſtitute what follows. ——By this act of Kliyogg, the purpoſes alſo of the Sunday, *at a day of reſt*, are violated; in which view the Sunday is valuable in the eyes of the mere philanthropiſt. Surely then the preparation for the Monday's work might either have taken place on the Saturday night or on the Monday morning, without giving the example of premeditated labor on the Sunday; the weight of which labor may not fall upon man, but upon cattle. E.

p. 123. in the note after *yellow* and before the ſemicolon, inſert, reſiſting the action of fire and of the chemical acids, and commonly more or leſs tranſparent

p. 129. In the *note*, l. 10. for *correction*, read, collection.

p. 140. In the title, ſtrike out, *and death.*

p. 158. l. 8. for *was not*, read, had not been

p. 184. In the note, for *is*, read, may be

p. 198. l. 14 and 15. ſtrike out, an *outward application*

N. B. In p. 44, 97, 100, 102, 113, 141, 154, and 184, ſupply an **E** at the end of each note, where its author is not already pointed out.

ADDITIONS & CORRECTIONS.

p. 64, l. 2, read, Impatience.

p. 95, l. 2, for the third Sentence in the Second paragraph, beginning thus; This answer I see, &c. to the end of it, will be found in the following page, the Sentence of p. 1[illegible], beginning with the words, He says; preceding the passage in Roman letters.

p. 89, last line of the note, after except, insert, in the Second Edition of the Spirit not, and

p. 1[illegible], for the last Sentence in the note beginning [illegible] this act of Kissing, the worship also of the Golden, or [illegible] related; in which view the Sunday is valuable in the eyes of the more [illegible]. Surely then the presumption for the Schoolboy would might either have taken place on the Saturday night or on the Saturday morning, without giving the example of [illegible] to the Sunday; the weight of which [illegible] may not fall upon him, but upon [illegible].

p. 1[illegible], in the note after saliva and before the Semicolon, insert, [illegible] the [illegible] of the and of the [illegible] saliva, and consequently more of [illegible] ingredient.

p. 1[illegible], in the note, l. 10, for corrosion, read, collection.

p. 1[illegible], for the title, Bible out, read Book.

p. 1[illegible], l. 8, for ever not, read, had not been

p. 1[illegible], in the note, for B, read, the

p. 1[illegible], l. [illegible] Bible out, as [illegible]

p. [illegible], in the [illegible] p. 1[illegible], 1[illegible], 1[illegible], and 1[illegible], [illegible] E at the end of each, [illegible] [illegible] neither is [illegible] [illegible] [illegible].

THE

RURAL SOCRATES.

PART THE FIRST.

SECTION I.

Kliyogg's Origin. His Entrance upon his Farm. His Agricultural Plans†.

'I HAVE ſtudied with much attention (ſaid 'Socrates the antient Greek philoſopher) the characters 'of men of every profeſſion, who have been diſtin-'guiſhed for underſtanding and prudence. I had ob-'ſerved with ſurpriſe, that among thoſe engaged in 'the ſame occupations, ſome remained in poverty, 'whilſt others arrived at affluence. The cauſe of this 'difference ſeemed worthy of particular ſearch and ex-'amination; and the pains which I employed in inveſti-'gating it were at length ſucceſsful.—I perceived that 'thoſe who formed no regular plan, and worked only 'from day to day, had only themſelves to blame for their 'want of ſucceſs. Thoſe on the contrary, who availed 'themſelves of ſteady and well ſettled maxims, and fol-'lowed prudent and fixed plans; joining, as they went 'along,

† Dr. Hirzel is the ſpeaker; this part of the preſent compilation containing the tranſlation of his *firſt* account of Kliyogg. Mr. Arthur Young's publication comprized this part, with Sect. II, in the ſecond part, and two or three ſhort articles in the appendix. E.

'along, aſſiduity to attention, and order to exactneſs; 'rendered their taſk eaſier and ſhorter, and infinitely 'more lucrative. Whoever will ſtudy in the ſchool of 'the latter, will increaſe his fortune with conſtant ſa-'tisfaction to *himſelf* and in *defiance of every thing*.'*

I had the good fortune to meet with one of the characters which Socrates thus deſcribes, in the perſon of *James* Gouyer; a native of Wermetſchweil, in the pariſh of Uſter†. He was pointed out to me by M. Vœqueli.

James Gouyer preſented to my admiring eye, the moſt exalted faculties of the human mind, in a ſtate of noble and intereſting ſimplicity; void of pretenſion and oſtentation, and ſuch in ſhort as they come out of the hands of nature. The circumſtantial deſcription which I have collected of his management, compriſes, in my opinion, every thing which, upon the plan of Socrates, is moſt important to be known for the improvement of huſbandry. Happy ſhall I be, if my efforts can excite a correſponding emulation among our farmers! The juſt praiſe beſtowed on the man whom I have ſelected for a model, and the honors paid to his ſingular talents, may at leaſt aſſure them, that whenever they fulfil the duties of their ſtation with intelligence and aſſiduity; like him they will obtain the bleſſings of Providence, with the univerſal approbation and eſteem of mankind.

The extraordinary perſon who is the ſubject of the following work, will be called in it *Kliyogg* (or *little James*;) the only appellation by which he has been known in his own country.—Every thing reſpecting him, to the leaſt perceptible trace of his character, offers a portrait, the combination of whoſe parts is ſo admirable,

* This paſſage is tranſlated from the French tranſlation; the original of it not being found as yet in the works of Xenophon, though other paſſages cited by Dr. Hirzel have been diſcovered there. E.

† Uſter lies in the canton of Zurich in Switzerland. E.

ble, that I ſhould feel much diſſatisfied were the ſmalleſt particle added to the original.

The character of Kliyogg is not that of a man corrupted by frequent converſe with the inhabitants of ſome neighboring city; and who has been led to aſſume, and to be deſpiſed for aſſuming, manners ill-ſuited to the ſituation of a peaſant: much leſs is it that of one, whom the ſociety of men of letters, or a ſuperficial knowledge of books, has made a pretender to learning. Kliyogg is obliged to nature and his own reflexions, for all that he poſſeſſes, and owes nothing to art. Contented with his lot, he refuſes every office, even in the village where he reſides.

His brother lives with him: their families, though large, form but one houſhold.—Kliyogg has ſix children, and his brother five; who are all, except one daughter, mere infants.—At the death of their father, the family inheritance was divided amongſt five ſons. The eldeſt choſe an eſtate for his ſhare; the two next preferred money; and our aſſociates remained joint heirs to a tract of land of about ninety-four acres,* which was thus divided:

Meadow ground	15	Acres.
Arable	45	
Paſture	24	
Wood	10	
Total	94	

The value of this farm might be 875l. ſterling. It had a mortgage upon it for half that amount at the time of

* Acres, in the canton of Zurich, vary from 30,000 to 36,000 royal ſquare feet. F.

The proportion between the Paris royal foot and the Engliſh foot is this: if the Engliſh foot be divided into 1000 parts, the Paris one will be 1068 [that is nearly as 15 to 16.] The Engliſh acre contains 43,560 Engliſh feet: therefore, ſuppoſing the Zurich acre be 10 33,000, the proportion between the Zurich and Engliſh will be, as 10 to 14. Y. [The difference of the feet makes it leſs than as 3 is to 4. E.]

of their father's death. Beſides this, it was charged with the payment of the younger brothers' fortunes. One of theſe died ſoon after, and return.d them a part; but by adding a payment to be made to the youngeſt ſon, the debt ſtill amounted to 547l. 6s.—This undoubtedly appeared a heavy incumbrance on ſo ſmal an eſtate; and the neighboring farmers judged with great probability, that our two brothers muſt ſoon ſink under it.—Indeed, how could they ſee any other proſpect in their hazardous ſituation? burthened, as they were, with the management of a farm, whoſe produce muſt previouſly raiſe an annual rent-charge for the payment of intereſt; and the land ſo impoveriſhed and neglected, that it ſeemed impoſſible to bring it into condition, unleſs at an immoderate expence. A family ſo circumſtanced, where there were many to feed and few to work, muſt occaſion great conſumption, and afford ſmall aſſiſtance towards the cultivation of a farm of ſuch extent. The neceſſity of hiring laborers alſo appeared indiſpenſable, and the wages of ſuch were greatly advanced from the manufactures carried on in that part of the country.—Such united obſtacles, produced that effect on the mind of Kliyogg which they ought, but rarely do, produce: They animated him with reſolution to redouble his zeal and application to ſurmount them. He reflected on the beſt manner of improving the property, and purſued it with alacrity and cheerfulneſs.—Heaven beheld his perſeverance with a ſmile of complacency; and envy itſelf was forced to acknowledge, that our prudent economiſt contrived, without the aid of ſtrangers or contracting freſh debts, conſiderably to augment his fortune. His children are abundantly ſupplied with food and raiment; the health and vigor of their conſtitution increaſes; and he has all imaginable reaſon to hope that they will, in a few years, be able to aſſiſt in rendering his labors ſtill more ſucceſsful. Punctuality in payment keeps his mind at eaſe; and the overplus which his economy ſupplies, enables

him

him to extend his improvements, and even to purchaſe, as they fall in his way, ſeveral new pieces of ground.

Kliyogg's live ſtock conſiſted of

Oxen	3
Cows	4
Horſe	1
Hogs	2
In all	10

His cows are middle ſized, according to the breed in his diſtrict; but well fed; and yield plenty of milk.—The fineſt cow he values at 3l. 1s. 3d. the ſecond at 2l. 12s. 6d. and the two ſmalleſt at 2l. 3s. 9d.—The profits of the dairy are conſumed in the family. According to his calculation, excluſive of graſs in the ſummer months, his cows annually eat each two loads of hay. His oxen are large and well made, and coſt about 5l. 9s. 4d. a beaſt. Though they are hard worked, they are in good plight. Their allowance is three loads of hay per ox.—Kliyogg finds it anſwer to buy two or three lean bullocks every year, and fatten them during two months and an half for the market. The firſt price of theſe is commonly 4l. 7s. 6d. and the allowance to each a load of hay, which may be eſtimated at 1l. 6s. 3d. The ſelling price of a fat bullock is 6l. 2s. 6d. ſo that his profit, in reality, is no more than a piſtole; and, ſmall as it is, depends on the conſtitution of the animal, and the riſe and fall of the market.

It is not from grazing therefore that Kliyogg expects advantage, but from an article more to be depended on, the *increaſe of dung for manure*.

Kliyogg finds his horſe more expenſive than ſerviceable, and ſeems determined to ſell him, and lay out the money in oxen. A horſe, he ſays, is a very expenſive animal. He requires the ſame quantity of hay as an ox; beſides oats and ſhoeing, to the amount of a piſtole yearly. The value of a horſe decreaſes with years; whereas

whereas an ox, when old and paſt labor, may be fattened and ſold for his maſter's benefit. In a word, he computes, that two oxen may be maintained for one horſe ;* and, it may be added, that horſe-dung is by no means ſo beneficial to land, as the dung of horned cattle.

The advantages which Kliyogg derives from his cattle are, firſt, milk and butter, for family uſes; ſecondly, work ; thirdly, *manure*.—He very rationally conſiders the laſt article (or manure) as the baſis of the improvement of the ſoil : conſequently he has applied the whole force of his care and induſtry towards its accumulation ; and has ſo well ſucceeded, that, from his ſmall number of beaſts, he collects yearly, about a hundred tumbrel loads.† This is double the quantity he gathered the firſt year of his farming (which yet was equal to what had been done by any huſbandman in the village) and led him to conclude, "that the generality of farmers "have too great a proportion of live ſtock to their "ground."—This concluſion appeared to me at firſt very extraordinary ; and almoſt tempted me to believe my philoſopher a man of paradox and ſingularity. But his explication of this ænigma, ſatisfied and undeceived me.—"When a farm," ſays he, "is overſtocked, the "farmer is forced to ſend his cows, in the ſummer "months, to graze on commons at a diſtance from "their ſheds ; which is the loſs of ſo much to the "farm-yard. The poverty of theſe commons re-

"duces

* This determination of our cultivator is very remarkable, and ſhould be attended to by all Engliſh farmers and others, who have an opportunity of making a choice between horſes and oxen for the works of huſbandry. This peaſant attended to the minutiæ of the compariſon with an accuracy unattainable in his ſuperiors. He worked them, fed them, and performed every office relative to them, *himſelf*. How particularly judicious therefore muſt be his ideas of the matter!—The proportion of *two* to *one* is a prodigious ſuperiority to oxen, abſolutely deciſive : it is the diſcovery of a proportion that was greatly wanted in huſbandry, and ſhould be kept in memory as a point of knowledge. Y.

† Tombereau.

"duces their milk; and to remedy this inconveni-
"ence, the manger muſt be filled with freſh graſs
"when they are brought home at night; which
"neceſſarily occaſions a diminution of winter ſtores.
"Scarcity of hay muſt imply a call for ſtraw; which
"ought to have been entirely appropriated to the uſe of
"the dunghill, as without it no improvement of ſoil can
"be expected: beſides which, bad food is the ſource of
"an infinite variety of diſtempers." In this manner the judicious Kliyogg pointed out a principal cauſe of the decline of agriculture in this country.—It is a certain fact, that many of our farmers keep more cattle than they can conveniently ſupport in winter. The arable and meadow lands are, by this bad management, deprived of part of the manure they require. The cattle being enfeebled for want of wholeſome nouriſhment, (particularly towards the ſpring) loſe their milk, or their laboring ſtrength, and frequently die of diſeaſes eaſily accounted for! Theſe are melancholy truths which experience too well evinces!*

Our ſagacious huſbandman keeps no more live ſtock than he can amply ſupport with graſs and hay from his own fields. The ſtraw is carefully preſerved, and uſed only

* This part of Kliyogg's economy is very particular! The Swiſs farmers muſt manage very differently from the Britiſh ones, to be ſo overſtocked with cattle.—The misfortune in England is, the not keeping enough;—but how a man ſhould in general overſtock himſelf in winter, I know not, without ſuppoſing the moſt egregious folly. Large ſtocks of cattle are the ſoul of good huſbandry; but winter food ſhould certainly be provided.—The writer of this work does not ſufficiently explain the article of winter food: I apprehend it is hay alone: all the ſtraw is for litter: turnips are mentioned, but ſo very ſlightly, that one can diſcover nothing of their management. If therefore hay is the only food, the overſtocking is explained; but the huſbandry is wretched. Y.

[Query. Does Mr. Young reflect that turnips in countries where the cold ſets in early, accompanied with ſnow which remains till ſpring, have not the ſame advantages which they poſſeſs in England, of which the climate is mild? E.]

only for litter, of which he is ſo liberal in his ſtalls, that the beaſts are buried in it up to the knees.*

He is attentive alſo to gather all the dried leaves, moſs, and ruſhes from his ground, that can ſerve for litter. The ſmall dead boughs and pointed leaves of fir trees in particular, afford plentiful materials for this purpoſe; and he employs in this occupation the greater part of the time he can ſpare from his other work.—A compoſt dunghill appears to him an object of ſo great importance to the improvement of land, that, of all branches of labor, he regrets the want of aſſiſtants in this the moſt; and waits as a ſingular bleſſing, the time when his children ſhall be capable of contributing their ſhare: So thoroughly is he perſuaded that he wants only laboring hands, to procure fifty loads more of manure, without increaſing the number of his cattle.

In proſecution of this deſign, in autumn, during the moon's increaſe, Kliyogg goes into his wood with a hedge bill to prune the ſupernumerary branches of fir and pine trees; even of thoſe which he thinks it uſeful to leave; boldly venturing to cut the lower ſhoots of young trees cloſe to the trunk. Theſe he binds into faggots and carries home; placing them under a ſhed till a proper ſeaſon for proſecuting his work.—At leiſure hours, and eſpecially in long winter evenings, he prepares theſe faggots for the purpoſes intended: an employment ſo little diſagreeable or fatiguing, that it ſerves him for recreation. He begins with cutting the ſmall boughs away from the larger ones; laying them, with the pointed leaves of theſe trees, in little heaps, to be uſed for litter; while the larger and tougher boughs are reſerved for fuel. By this method he amaſſes many proper materials for good manure, that are commonly ſuffered to rot uſeleſsly in the woods, which is ſo much

real

* A moſt excellent practice that cannot be too much admired. It is amazing the quantity of manure that may be raiſed by ſuch practices, when a man can command a plenty of litter. Y.

real loſs to huſbandry. To Kliyogg, this diſcovery is an ineſtimable treaſure, of which we were either ignorant or forgetful. The opinion is farther verified in Zellweguer's deſcription of the mode of huſbandry uſed in the canton of Appenzell. They ſcatter there dead branches of fir and pine-trees in great roads to be trampled by cattle and paſſengers; by which means they acquire a beginning of putrefaction, and are converted into manure though of a very indifferent quality.—But Kliyogg, who had experienced how defective this method was, has ſucceeded in what at firſt ſeemed hard to accompliſh: namely, converting theſe very materials into excellent manure. It is known that the reſinous and aromatic juices contained in the prickly leaves of pines are powerful enemies to putrefaction: but what obſtacles are not to be ſurmounted by reaſon ſeconded by induſtry? Kliyogg ſubdued them all, by obſerving certain rules in the preparation of litter for his cattle, and of the different ſtrata of his dunghill.

In regard to the firſt article, he ſeldom removes the litter under a week, ſtrewing freſh upon the top once a day; by which means it becomes impregnated with animal ſalts, and acquires a very evident degree of fermentation before it is removed to the dunghill.—An objection may ariſe to this practice, which I myſelf could not avoid making: namely, that the ſtrong effluvia ariſing from the fermented litter, muſt be prejudicial to the health of the cattle. But Kliyogg aſſured me, that experience contradicted this; and thanked God that his beaſts had always been remarkably healthful and vigorous. Nor does this method prevent cleanlineſs, if a conſtant ſupply of freſh litter is attended to; and the cattle are, at the ſame time, more warm and comfortable.

This exactneſs is equally conſpicuous in the management of the litter when taken away. It is placed in ſeparate layers upon the dunghill; ſo methodized, that thoſe where the fermentation is ſooneſt to be expected,

may accelerate the putrefaction of others where it is more ſlow.—In the beginning of autumn he litters his cattle with ſtraw during two months; the next two months he litters them with twigs and ſpines (or pointed leaves) from fir and pine trees; then ſtraw again, or ruſhes and dried leaves; then twigs and ſpines; and ſo on alternately.

The regulation of his compoſt dunghill is as follows—Leſt the fermentation ſhould be totally ſuppreſſed or even checked by drought, he is aſſiduouſly attentive to the preſervation of a certain degree of moiſture. The celebrated M. de Reaumur, in his treatiſe on hatching eggs in ovens or hot-houſes, obſerves, that when the heat of the hot-bed decreaſes, it ſhould be watered to increaſe fermentation. The ſagacity of our philoſopher has explained to him, that to obtain a manure thoroughly rotten, he has nothing to do but to preſerve a conſtant fermentation by frequent waterings.—To facilitate this, he has ſunk near his dunghill ſeven large ſquare pits, which are planked with wood in the form of boxes. In theſe pits he keeps the prolific water, eſſential to ſo many operations. Firſt, putting ſome thoroughly fermented cow-dung at the bottom of his wooden boxes, he pours in a pretty conſiderable quantity of boiling water; and then fills up the pit with freſh water from his wells: this brings on, in three weeks, a ſtate of putreſcence; which, without boiling water, could not be attainable in two months. He has thus a perpetual ſupply of corrupted water, as well for the purpoſes of vegetation, as to keep his dunghill in a conſtant ſtate of humidity.*—But as the expence and labor of ſuch a work

* Were the encouragers of agriculture to compare what is here related with part II, ſection 5, of that incomparable work of Dr. Francis Home's, intitled, *the Principles of Agriculture and Vegetation*, they would certainly be ſtruck with the exact ſimilarity that appears in the practical huſbandry of our judicious peaſant, and the Doctor's precepts given as new obſervations. Kliyogg diſcovered them by the light of nature; Home, by his knowledge

work might far exceed the profit: Kliyogg has thought of a means, that, in a great meaſure, reduces both: this he calls, in his language, "going the ſhorteſt way to work;" which is a fundamental maxim in all his proceedings. In purſuance of it, he dug a well in an orchard adjoining to his bleaching-ground, at a proper height, to convey whatever quantity of water he has occaſion for by a wooden pipe directly into the copper. His reſervoirs of ſtagnant water are ſunk below his ſtalls and ſtables, with the ſame view to conveniency. There is likewiſe a trough at the declivity of the dunghill to receive the water that drains from it; which gives an eaſy opportunity of moiſtening the dunghill frequently, without robbing the ſoil of its ſhare of the ſtagnant water.

The ſucceſs of this method of watering his dunghill, ſuggeſted an idea of putrefying ſmall twigs of fir or pine, without uſing them for litter. He lays them in cloſe heaps, preſſed down, and covered with earth, to prevent evaporation; and pours ſtagnated water on them every day, till converted into rich mould.

Kliyogg is ſo perfectly convinced of the efficacy of heat in accelerating putrefaction, that he believes all ſoils,

knowledge in chymiſtry!—"Let us make," ſays he, page 61, "ſome "practical obſervations with regard to the management of dunghills; for "this is an affair of conſiderable importance, and in which farmers ſeem "to be very ignorant. Dry vegetables require a conſiderable degree of "moiſture before they can be brought to putrefy. I think dunghills are "generally kept too dry, as they are commonly placed on a high ſit-"uation, and are themſelves raiſed to a conſiderable height. A hollow ſit-"uation, which will retain the moiſture, is the beſt. Too much moiſture "is likewiſe bad. This may be prevented by having hollow places with "clay bottoms at the ſide of the dunghill, into which the ſuperfluous "moiſture may be allowed to run, and from whence it may be reſtored "again by pumps to the dunghill at pleaſure."——And again, "there "are ferments for the putrefactive fermentation as well as the vinous. "Hence Stahl, *Corpus in putredine exiſtens*, &c. &c." If the urine of horſes and ſtall-fed cattle is carried into proper reſervoirs, and there allowed to turn ſtale, it will, if thrown on the dunghill, very much quicken the fermentation. F.

ſoils, even the moſt barren, may be rendered fertile by warmth.—Upon this principle * he infers, that an *extremely hot dry* ſummer will be ſucceeded by a remarkably fruitful one. "Heat," ſays Kliyogg, "putrefies † and enriches." In conſequence of this opinion he told me, about the middle of the winter 1759, that the enſuing harveſt would yield three ſheaves inſtead of two: The event confirmed the prediction. He repeated the ſame thing immediately after the drought of laſt year, which

* It may be neceſſary to obſerve, that where the ſoil is impregnated with iron, fire will, on the contrary, increaſe its ſterility. The farmer cannot be too careful in examining the quality of his lands by the uſual experiments, which it would be well to perfect. F.

† We ſhall be ſenſible of the truth of this obſervation of our judicious peaſant, if we extend our reflexions to thoſe countries where the climate, without being exceſſively hot, is yet much warmer than our own; and where we ſhall find a much more vigorous vegetation, than can be accounted for from difference of ſoil or labor.—Herodotus aſſures us that the lands of Babylon produced from two to three hundred ears of corn for one. Pliny ſays, that in Lybia, the proportion was one hundred and fifty: Chili produces from ſixty to eighty and a hundred. The fertility in particular diſtricts of Peru, is ſtill greater: There are fields where the reapers gather four or five hundred for one, of all kinds of grain. Mr. Adamſon, an ingenious naturaliſt, attributes the extraordinary fruitfulneſs of the ſands of Senegal to the effects of *heat*. He informs us, that he ſowed ſeveral ſorts of leguminous ſeeds, which afforded twelve crops in a year. The never failing harveſts of Sicily, Ægypt, and part of northern Africa, are well known; as well as the ancient fertility of Corſica and Spain. Let us recollect the former fertility and population of the Holy Land. Let us caſt a look towards China, and ſome particular provinces of India and Perſia;—and we ſhall be convinced at leaſt, that all things conſidered, there cannot be ſo great a proportion of manure, or of indefatigable laboring hands in thoſe countries, as in our own. F.

Thus far the French tranſlator.—But it is not the hot ſummer in Switzerland which is fruitful: it is the ſucceeding one. A *fallow* occurs during the heat, which favors the ſucceeding crops; but it is at the expence of the firſt crop.

The prolific vegetation of certain hot countries is owing to great and long heats, joined to a moiſt ſoil or air. *Long continued* growing weather is equivalent to two or three ſummers in the courſe of one and the ſame year; and therefore gives room for ſucceſſive crops in the ſame year.—For the ſame reaſon *inferior* ſoils in hot countries, if ſeconded by moiſture, yield more in a given crop, than they do in the colder climates of the north. E.

which is verified in the preſent year of plenty, 1761. It will even appear that the earth has been more laviſh in her productions this year than the preceding, if allowances are made for the north winds, which prevailed in the beginning of April.

Our indefatigable cultivator does not bound his improvements within the circle of that quantity of manure which his induſtry procures from a ſmall number of cattle.—He buys every year ſeven tumbrel loads of dung from his neighbors, which coſt him 1l. 10s. 7d. Theſe he mixes with ſix tons of peat aſhes, which come to about 2s. the twenty buſhels.—He finds the effect of theſe two kinds of manure anſwerable to the price.

Not ſatisfied with this, he turned his attention to other methods of enriching his land.—With this view he took a journey into the bailiwick of Regenſperg, where they uſe marle with great ſucceſs; it being found in abundance below Laguerberg. Having made ſtrict inquiry into its properties and the manner of uſing it, this ſpecies of improvement appeared to him ſo deſirable, that at his return he made many unſucceſsful attempts to diſcover marle in his own neighborhood.—What a pity that this examiner of nature ſhould be a ſtranger to the uſe of the *boring inſtrument* in theſe inquiries!—As a ſubſtitute for marle, his induſtry diſcovered a method of improving land that anſwered very near the ſame purpoſes, from a ſmall *gravel;* of which I ſhall give a circumſtantial detail when I deſcribe Kliyogg's manner of preparing his land for corn.—He likewiſe found in turf, cut from the ſurface of the paſture or fallow land where the graſs is very luxuriant, proper materials, when well prepared, for rich manure. The preparation conſiſts in expoſing the turf for two years in open air, to all the influence of the ſeaſons, till it is entirely decayed; when it may be ſpread with ſucceſs on meadows or corn-fields.—Kliyogg never ſuffers prejudice of any kind to lead him to the rejection of new experiments, but

but thinks them all deſerving of attention, and teſtifies his gratitude to the communicator.—He apprehends, in general, that *all mixture of earths, where their nature is different*, contributes to fertility; nay, even where the diſtinction lies only in color; and he has no doubt of improving a field if, at a moderate expence, he can contrive to carry freſh mould to it of a different quality. Thus a light ſoil, according to him, is improved by a heavy one; a ſandy ſoil by a clayey one; a blue clay by a red clay, &c.

It is in theſe different modes of procuring manure, and in the continual pains to obtain it, that in the opinion of our judicious cultivator, the fundamental baſis of agriculture conſiſts. In truth, lands are more improved, and with leſs trouble, by proper manure, than * by frequent ploughing or digging; notwithſtanding Tull, an Engliſh writer, attempts to prove the ſufficiency of the latter alone.—Let it be granted to Tull, that manure has no other effect than to heat and render the earth more porous, from a fermentation excited: Is not this effect more likely to be produced from the facility with which it penetrates according to its nature, the ſmalleſt particles of earth when in contact with them; than from a ſimple diviſion of theſe particles by an operation merely mechanical? It may likewiſe be added, that the oily and ſaline parts contained in manure are extremely conducive to the nouriſhment of plants: Nor is it leſs certain that an union of theſe two methods of improvement, is the ultimate perfection of huſbandry. It would be for the advantage of every farmer, if he had

* Thoſe parts of rural economics which have divided the opinion of the ſuperior claſs of cultivators, will by them be very ſeldom determined: Their ingenuity is too great to admit of entire conviction: The unprejudiced part of the world ſhould, in ſuch caſes, be determined by opinions totally unbiaſſed by *ſyſtems*. Kliyogg's teſtimony in this affair coincides with that of the beſt huſbandmen from the beginning of the world to this day; and I have found it true from the proof of ſome hundreds of particular experiments on both gravelly and clayey loams. Y.

had leiſure to plough his lands according to the rules laid down by Tull and his imitators, after having firſt well dreſſed them with proper manure.*

We

* "Frederic William, King of Pruſſia, an excellent financier in many "reſpects, and who applied many great ideas to the detail of practice, rea- "ſoned very juſtly in making it an eſtabliſhed principle of his political "ſyſtem, that *agriculture is the foundation of the opulence and proſperity of "a ſtate.* He encouraged it in the ſtrongeſt manner, and made regula- "tions in its favour, of which the wiſdom was unperceived till after many "years. The conſtant attention he paid to the obſervance of theſe regu- "lations completed their ſalutary effects.—This monarch had underſtand- "ing to know (and all financiers ought to be proud of receiving inſtruc- "tions from a maſter) that the moſt ſtubborn and infertile ſoils are melio- "rated by manuring and ploughing; and that rich lands are made ſtill "richer. He therefore inſiſted that the farmers of his demeſnes, and the "proprietors of eſtates in lands, ſhould manure them ſufficiently, and "plough them deeply and frequently.—When the king was expected to "paſs through any of the provinces, the gentlemen, the farmers, nay even the "peaſants, thought they could not pay their court better, than in placing "a large dunghill before their doors! A powdered courtier might ſneer- "ingly deny to this economical attention a place amongſt the royal vir- "tues; but the ſagacious monarch was ſenſible, that theſe dunghills ſpread "over the fields would produce a crop of ducats.—He accordingly had "the ſatisfaction to ſee, after reigning ſome years, the ſands of the Mar- "che of Brandenburg, and the heaths and moraſſes of Pruſſia, covered "with a plentiful harveſt of the fineſt corn in the world.—The king, his "ſon, ſupplied all that was wanting to bring this noble plan to perfection; "and we have ſeen in a very ſhort ſpace of time, the ſandy deſart, that ex- "tended to the very gates of Berlin, converted into excellent land by a "kind of economical enchantment." (Political Inſtitutes, by Baron Biel- feld. Vol. 1. p. 181).

This monarch in the year 1727, founded in the univerſity of Halle, the firſt profeſſorſhip of Rural economy which had been ſeen in Europe; and the example has ſince been happily copied in many other univerſities of Germany. F.

[Without entering into a wide detail of the cauſes which have favored the improved ſtate of agriculture ſeen in ſome parts of Germany, we may obſerve that ſome of them may have ariſen from the ſources here mention- ed. Another ſource is to be found in the impoſſibility of gaining money by navigation in a principal portion of Germany. Another alſo has proceed- ed from the connection which has ſubſiſted between Auſtria and Flanders; in conſequence of which the latter has furniſhed to the Auſtrian dominions not only many improvements in agriculture, but ſome capital in money. When improvements were eſtabliſhed in ſome diſtricts, they gradually ex- tended themſelves to others. E.]

We ſhall now take a view of the conſequences of the labors of Kliyogg and their agreement with the various ſoils he cultivated.

His meadow land is all flat, and divided into the following pieces, yielding as under:

	Loads.	Acres.
An orchard (of which the graſs is mowed and given to the beaſts in the ſtable during the ſummer.)	0	1
A meadow at the bottom, divided into five pieces, which may all be watered; producing in hay and after-graſs	12	6
A long meadow, producing	8	4
Another in the Winikin, producing.	7	4
	27	15

N. B. The two laſt require manure, as they cannot be overflowed.*

He hires moreover in a village adjacent, a meadow of three acres for 4l. 16s. 3d. per ann. which is already greatly improved.—His induſtry has enabled him to augment his crop of hay eight loads, which is almoſt one third.—I was curious to know why the long meadow did not furniſh ſo much hay by a load as that in the Winikin, though their dimenſions were exactly the ſame? He imputed this deficiency to neglect of manuring and labor, as he had wanted time to finiſh them properly.—It ought to be obſerved, that the hay was commonly double the quantity of the after-graſs.—An acre of land, improved to the height, according to Kliyogg's computation, will require, for two years, ten loads of dung, or 20 tons of peat aſhes†; and he thinks the latter ſort of manure anſwers by far the beſt for meadows which cannot be overflowed.

Laying

* Only 4 acres being cut, this is nearly two loads per acre. E.

† This proportion is a point of conſequence, and ſhould engage all farmers who have the opportunity of getting peat, to make the full uſe of ſo excellent a manure. Y.

Laying meadow under water, furniſhes a *ſecond* means of improving the ſoil ſo extremely advantageous, that the difference is very immaterial between the crops of a meadow well watered or well manured.* This, indeed, greatly depends on the properties of the water, and the method of conducting it over the ground. Spring-water is, in Kliyogg's opinion, the beſt; eſpecially when it can be procured immediately from the ſpring; for he obſerves that it inſenſibly decreaſes in virtue, in proportion to the diſtance.

I confeſs that I could aſſign no ſatisfactory † reaſon for

* This is a part of huſbandry ſtrangely neglected in England, but of undoubted importance: I experienced it in my Suffolk farm, and yet ſtronger in my preſent Hertfordſhire one; where any perſon that will call on me, may ſee the vaſt difference between a meadow in the parts watered and unwatered. I had this year (1769) as much hay from off one watered acre, as all the other four unwatered ones in the ſame field. Y.

† The difficulty is not perhaps ſo great as may be imagined, to ſupport this obſervation of Kliyogg's by philoſophical reaſoning. A deep ſpring preſerves near its ſource, a temperature nearly the ſame in all ſeaſons. From eight to ten degrees above freezing, is, according to *Reaumur*'s thermometer, the greateſt variation. But a ſtream, whoſe ſurface conſiderably exceeds its depth, will acquire, during the ſummer ſolſtice, an increaſe of heat in proportion to its diſtance from its ſource. When this is too great, it has been proved, that far from refreſhing the graſs, it turns it yellow and injures it in many reſpects.—It is alſo cuſtomary in ſome countries to overflow meadow land in winter, eſpecially towards the ſpring; when the water gradually melts the ice that may have lodged; for if this operation were left to the action of the ſun, the effects would be too precipitate, and prove highly pernicious to the young blades of graſs.—One may naturally conclude, that the water beſt calculated for enriching a ſoil, has that degree of temperature already ſaid to be inherent in water, near its ſource: and that a ſtream which from the length of its courſe has conſiderably augmented its original heat or cold, according to the ſeaſon, muſt be more hurtful than beneficial.—It is alſo to be remarked, that water taken near to its ſource preſerves its original purity; while that which paſſes over different lands, may be impregnated in its courſe with particles of tufo (or calcarious grit-ſtone) or contract a chalybeat or other vicious quality, which may render it injurious to the meadow over which it is to be ſpread. On the other hand, there may be inſtances of water being found pernicious to adjacent meadows, but ſalubrious to thoſe more remotely ſituated; owing to noxious particles, which it may depoſit in the beds

for ſuch a diminution, but did not think myſelf authorized to diſpute the truth of his obſervation; having, on all other occaſions, found in him thoſe qualities neceſſary to form the accurate obſerver: namely, a facility in embracing luminous views of a ſubject, joined to a perſevering attention and an intire freedom from prejudice. I have only to regret, that he is not more anxious to preſent his ideas with diſtinctneſs, and to determine in all his obſervations the preciſe proportions and degrees of things. It is ſufficient indeed for his own purpoſes, to have his own conceptions clear; but this perſpicuity, which exiſts only in his own underſtanding, does not enable him to communicate exact ideas to others;—and it is in this particular, that *natural* genius differs from that which is *cultivated* and poliſhed by art and application. The ideas of the perſon who poſſeſſes only natural genius, are peculiarly diſtinct in his own mind, and deſcend to the ſmalleſt minutiæ with great preciſion; but the party neither gives himſelf pains to develope nor to attach words to them. He makes himſelf maſter of the dimenſions of his object, and even retains them in a forcible, though at the ſame time a vague manner; not having regulated them by any fixed meaſure; and therefore the notions of it which he is able to communicate, are always confuſed and incomplete, and commonly loſt as

of ſand or gravel over which it runs, thus at length becoming purified.—But it does not ſeem adviſeable to overflow any land with ſpring water either during the exceſſive heat of ſummer, or the intenſe cold of winter.—Excellent remarks on the watering of lands are to be met with in a memorial which carried the prize given by the Economical Society of Berne, inſerted in their Journal, Vol. II. (ſold at Zurich by Heidegguer and Company, and at Paris by Brocas and Humbolt of St. Jaques Street.) F.

The Annotator here, in ſpeaking of the temperature of ſprings, forgets that this temperature varies in different climates, elevations, and expoſures; correſponding, with conſiderable exactneſs, to the average effects of the ſun's heat through the year in the place where the ſpring is found. E.

as to others.* I thought it incumbent on me to engage him to correct these defects. I instructed him in the method of keeping regular accounts of his receipts and expences; and recommended his sending one of his sons to learn writing and arithmetic: nor had I any difficulty in making him comprehend, that by particularizing every article of labor, expence and profit, and marking the progress and minute circumstances which attended his improvements, he would be much better enabled to form a precise and adequate judgment of their value; whilst the wisest man may suffer himself to be deceived as well as deceive others, if he trusts to the uncertainty and deceitfulness of memory.†

But it is time to close this digression, and return to the detail of Kliyogg's observations on the watering of meadows.—He finds that water from mossy grounds is very injurious to grass, and destroys it entirely. Water loaded with calcarious grit-stone, may likewise be of the worst consequence to a meadow; so that the husbandman cannot attend too carefully to his water, otherwise his lands may suffer more from overflowing than from drought.—Nothing ascertains the salubrity of water more than the production of cresses, brookline, and succulent plants. But when a river is choaked with rushes,

* An important practical remark!—Men instructed by others, remember how they were taught. Men self-instructed, where they attempt to explain, commonly overlook some essential articles; their own systems being founded upon a sort of instinctive persuasion, or upon broken proofs, rather than upon regular deductions. Few things then better mark a knowledge of things and of the world, or form a more important qualification in a teacher, than an accurate measure of the ignorance of others, joined to a happy mode of conveying information. E.

† An excellent remark! which cannot be too often repeated to all farmers.—The experience arising from practical agriculture, bears no proportion to that which is gained from the register of practical agriculture. A farmer knows whether he gains or loses, but in what articles? and in what proportions? How confined is his knowledge in these respects! Y.

* ruſhes, ſpear-wort, or moſs, its water will be deſtructive to vegetation.

The rules neceſſary to be obſerved in fluicing of lands, are, according to Kliyogg, to take particular care that the principal and dependent channels, be placed in a proper ſituation to diſtribute the water over as much of the meadow as poſſible. The direction of the principal trench ought to run acroſs the moſt elevated part of the ground, in order to give a due inclination to the collateral branches: nor ſhould it be cut too deep, which would prevent the inundation from being gradually extended over the whole ſurface. It is likewiſe eſſentially neceſſary to ſlope the trenches in ſuch a manner, that the water may be carried off with facility, and no part remain ſtagnant, which would immediately occaſion putrefaction: for the turf being once injured, the meadow would ſoon become ſwampy and the graſs bad. It will alſo be neceſſary to change the trenches frequently, filling up thoſe firſt made; ſo that every part of the land may reap, in turn, benefit from this operation.—Our cultivator conſiderably augments the vegetative properties of the water by mould, procured, as I have already mentioned, from green turf cut from eminences in paſture or fallow land. This he throws into the principal head of water, ſo that the leſſer channels may imbibe and communicate fertility over the meadow.†

The

* This is occaſioned by the ſeeds of moſſes and ruſhes, which the water ſpreads in its courſe. Thoſe of moſs ſoon riſe and multiply exceedingly, covering the ſurface of the ground and entangling the fibres of the herbage and graſs, till they are ſtifled, without ſupplying any nouriſhing food in their room; for moſs never riſes high enough to be touched with a ſcythe, Or, if hay could be made of it, the cattle would not eat it.—To obviate this misfortune, cinders and aſhes may be ſtrewed, which will kill all kinds of moſs. And ruſhes may be extirpated if they are carefully drawn out by the roots; and the ground drained that produces them. F.

† This is a good thought; but the benefit (on ſome ſoils) of caſting *unſlaked* lime into the ſtream would be much greater, and acquired at a much leſs expence. Y.

The autumnal graſs, which Kliyogg converts into manure, ſupplies him with a *third method* of improving his meadow; for he thinks it very hurtful to the ground to ſuffer cattle to graze late in the year.* Independently of the loſs of ſo much manure, the beaſts break the turf; and in a rainy ſeaſon, which commonly happens in autumn, the impreſſion of their feet forms ſo many cells for the water; and this water congealing in winter, greatly injures the roots of the graſs.—This is a new proof of the bad huſbandry of maintaining a diſproportionate number of horned cattle, which occaſions the farmer to let them devour every blade of graſs for their ſupport, and run the hazard of robbing the earth of its beſt ſubſtance, till, by degrees, the farm is entirely ruined.

Kliyogg is not ſatisfied with the improvement of his meadows, but ſeeks to extend them; without however deviating from his grand principle, never to purchaſe more ground, till he has carried the culture of what he poſſeſſes to the higheſt degree of perfection it is capable of attaining.† How is it poſſible, ſays he, if a cultivator has not been able to cultivate properly what he already poſſeſſes, that he ſhould be able to do it, if, by increaſing his poſſeſſions, he ſtill more overloads himſelf with care and work?

The fertility of an eſtate is always in proportion to the culture beſtowed; nay, it will even be found, that if a man doubles his number of acres, and employs only the ſame

* This is moſt excellent advice; but through vaſt tracts of country in England, they ſuffer their cattle to remain in the fields all winter, and even feed with hay in the paſtures: there cannot be a more execrable ſyſtem of conduct. Y.

† I cannot read this work without expreſſing my ſurpriſe, that a book which certainly contains many ideas of culture, equal, at leaſt, to any that have been offered to the public, ſhould have remained ſo long unknown in England. The moſt refined experience could not ſtart a juſter obſervation: it is a leſſon to all the farmers of every country in the world. Y.

ſame number of laboring hands as when he had only half the number, that his eſtate will clear leſs than it did before the additional purchaſe. Thus it is evident, that a farmer may have too much ground, as well as too much live ſtock.—For our conviction, nothing more is required, than to take a ſurvey of an over-grown farm badly occupied; where lands, with every advantage of ſituation, will not produce more than a fourth part of what lands of the ſame quantity and quality afford, divided into equal allotments, amongſt the inhabitants of a populous village.

When Kliyogg converts one of his fields into a meadow, he always chooſes the beſt ſoil; and commences the work by clearing it of ſtones with the utmoſt aſſiduity. He then ploughs it, and gathers the ſtones a ſecond time that lodge in the furrows; harrows it over; and when it is quite level and all the ſmall ſtones picked up in a third gathering, he ſows it with graſs-ſeed.—Nor is he very anxious in the choice of ſeed; for experience has taught him, that the difference of herbage depends entirely on the nature of the ſoil and the preparation of the ground. The ſame meadow that is matted with moſs and every kind of unprofitable beggarly weeds, will produce trefoil of the beſt quality when improved by manure, adapted to its nature.* In this inſtance,

* Kliyogg, in this remark, diſplays his real experience.—I have often made the ſame obſervation: (but it ſhould be limited; for if the nature of *perennial* plants be bad, manuring will improve their luxuriance as well as that of the beſt vegetables.)—The following inſtance, mentioned by that excellent cultivator Sir Digby Legard, is a very ſtrong proof. "I have "often obſerved fields covered with white clover, where paſture has preced-"ed arable land, without any perſon's remembering the ſowing of it; "and often, in an old worn-out meadow or paſture, a crop of this will ap-"pear after plentiful dunging.—This fact of the white clover ſpringing "in great quantities on land, copiouſly manured, where there was before "ſuch manuring no appearance of it, is very curious; but frequent in "northern parts of England and in Scotland.—It is not confined to manur-"ing with dung; but the ſame event follows, where a change of ſoil is "made

inſtance, we find a manifeſt proof of the infinite wiſdom and goodneſs of the Creator. Let but the huſbandman fulfil his part of the obligation by induſtrious culture, and leave the reſult to Providence. The moſt wholeſome and nutricious plants will grow ſpontaneouſly; the winds will waft from diſtant fields the moſt uſeful ſeeds, which want nothing but a proper bed to make them vegetate; whilſt noxious weeds, not finding ſuitable nouriſhment, will wither for want of the juices appropriated for them.

Till lately, Kliyogg never heard of artificial graſſes. The firſt account of them engaged his attention. The Philoſophical Society of Zurich remitted him ſome pounds of Flanders trefoil ſeed (*trifolium pratenſe purpureum majus. Ray. Hiſt.* 944) requeſting him to make ſome experiments.—For this purpoſe he prepared a piece of ground near his houſe, in the manner I have deſcribed, and divided it into two equal parts; in one he ſowed the Flanders trefoil, in the other common graſs-ſeeds; both diviſions were manured in the ſame manner and carefully watered from the ſtagnant pools; and he accurately obſerved the comparative produce. In waiting the reſult, he made ſeveral other trials of the Flanders trefoil in ſmaller ſpots of ground; ſome richly manured, others of the ſame ſize in an unimproved ſtate.—Theſe various experiments tended to convince him that this foreign trefoil, like the graſſes common to our own country, was more or leſs luxuriant chiefly according

" made by lime or marle, laid on in great quantities. I have an account " by me of an uncommon large crop, no leſs than three tons an acre being " produced at Kedgely-Moor, in Northumberland, in conſequence of a " large quantity of lime being laid on ſome acres of black moor land cov- " ered with heath: the heath was entirely killed, and this great burthen " of white clover ſucceeded, without any aſſignable means of conveyance " of the ſeed.---I find from other accounts, that the ſame commonly hap- " pens in the county of Galloway, where great quantities of ſuch moor " land have been lately brought into cultivation. Very copious manur- " ing with lime, dung or marle, appears there to deſtroy the heath, and pro- " duce white clover." *Memoirs of Agriculture*, Vol. I. p. 366. Y.

cording as the ſoil was more or leſs manured.—In regard to the grand experiment to find the difference of produce from the ſeed of trefoil and that of common graſs, in ground where the culture and preparation are the ſame; Kliyogg declares he cannot diſcern any that is material.—It is much to be wiſhed that ſenſible and unprejudiced farmers would take equal pains in making experiments on lucerne, ſaint-foin, and other ſpecies of exotic graſſes, whoſe excellencies are ſo highly extolled in the preſent age; as by a calculation of their juſt advantages over our natural herbage, we ſhould be able to determine whether the ſubſtitution of them would anſwer. Some enlightened friends of agriculture have already informed me, that the trials they have hitherto made, fall ſhort of the deſired ſucceſs; and that they find it much more profitable to continue the old method of huſbandry, than to uſe theſe articles of modern diſcovery; for inſtance, the Flanders trefoil; which, in ſupplying a very ſucculent nutrition, excites cattle to feed immoderately, and occaſions very alarming diſtempers.*

Kliyogg

* I ſhould imagine the only thing wanting to prevent this inconvenience, is a due regulation of the quantity of trefoil which a beaſt may eat without hazard, and which never ought to be exceeded. A proportion not difficult to aſcertain, with the aſſiſtance of a little attention and experience. —The invaluable *Collection of obſervations by the Agricultural Society of Britanny*, recommends, in ſeveral places, what, to me, appears an excellent method. "It had been remarked by the Baron de Pontual, that to "fodder cattle with trefoil only, heated them too much. A native "of Flanders taught him to temper this heat by a very uſeful piece of "economy.—Amongſt the Flemings, where the meadows abound with "this graſs, they make layers in their hay-lofts ſix or ſeven inches deep, "of ſtraw and trefoil alternately. The ſtraw imbibes the ſcent of "the trefoil ſo ſtrongly, that oxen and horſes eat both, with equal "avidity. By this means the value of ſtraw becomes equivalent to that "of trefoil, and the cattle are preſerved ſleek and cool."

There is great probability likewiſe that Kliyogg was unacquainted with the beſt method for the culture of trefoil. The ſame *Obſervations* inform us, "that it ſucceeded very well when ſowed with oats, which is the laſt "crop in rotation before the ground is ſuffered to lie fallow.—Preſident "de Montluc, who began to make experiments in 1758, has had remark-

"ably

Kliyogg made me attend to a circumſtance which may prove the deſtruction of a meadow if not corrected. This is when the plantane is ſuffered to predominate; whoſe large leaves ſo totally cover the ſurface of the ground, that no other herbage can ſpring up.* He pointed to my obſervation a meadow, where the plantane was ſpread over the ſoil and reduced it to ſterility.—The ſole remedy for this evil, in his opinion, is to plough up the meadow and ſow it with grain for ſome years; and afterwards, in the manner already deſcribed, it may be converted into meadow again.

Let us now conſider Kliyogg's huſbandry in his grain lands; which, in the diſtrict where he lives, it is the general cuſtom to ſeparate into three diviſions. Kliyogg has fifteen acres in each.—The firſt allotment is for wheat; his rule is ſix loads of manure and thirty buſhels of wheat or ſpelt,† (which laſt grain he commonly prefers) for each acre. The produce is, in general, more than one hundred ſheaves, which, when threſhed, yield ſix ſacks of winnowed grain: the ſack containing ten buſhels, or two coombs and a half. Thus the clear profit of an acre of land is three malters,‡ twelve buſhels of grain, and full thirty bottles (or bundles)

"ably fine crops of oats. At the time they were ripe, the trefoil was in "great luxuriancy below, about two feet in height. The manure ſtill re- "maining in the ground after the firſt crops are mowed, and the plough- "ing neceſſary for the oats are equally beneficial to the trefoil. Expe- "rience has convinced him, that with only the additional price of "ſeed, a man may have, for ſeveral ſucceſſive ſeaſons, a rich meadow of "trefoil, which may be mowed in moſt years twice, and in favorable ones "three and four times." F.

* This is preciſely the caſe in England; but the narrow leaved plantane, called in the north rib-graſs, is an excellent paſture. Y.

† Spelt, a kind of baſtard wheat, which, in a good ſoil, becomes genuine. Y.

‡ The Zurich malter contains four muids. The muid is divided into four quarters, and when preſſed down, weighs about 125 pounds of the marc. F.

dles) of ſtraw.—The ſecond diviſion is ſowed either with rye, beans, peaſe, or oats. The allowance is three buſhels and an half of ſeed an acre. He gathers from this eighty ſheaves an acre, which yield annually at leaſt five coombs of grain and forty bundles of ſtraw.——The third diviſion remains fallow.– Kliyogg has alſo ſome incloſures, which he ſows every year. Theſe are manured twice in three years, which he is peculiarly careful never to neglect ; conſtantly varying the grain every time.

His computation for ploughing is, a complete day's labor for two men and four oxen for each acre.*

Purſuant to the cuſtom of the country, he gives to the firſt diviſion three ploughings: namely, in the ſpring before the month of May, immediately after hay ſeaſon, and at the end of harveſt.—The ſecond diviſion, if it does not interfere with more material buſineſs, and can be accompliſhed without great inconvenience, is ploughed twice; namely, at the concluſion of harveſt and immediately before the ſeed-time.—Light ſoils, ſays he, require to be lightly ploughed; and on the contrary, heavy clayey ground ſhould be ploughed very deep, that the fine fibres of the roots may inſinuate themſelves with eaſe among the particles of the broken clods ; but in a light ſoil, we muſt endeavor to preſerve ſufficient ſolidity for the roots to ſtrike.—Wheat ſhoots ſtrongeſt when there is an interval between the time of ploughing and ſowing. Barley is moſt vegetative when ſowed immediately after the plough. Light lands are beſt for barley, but wheat thrives beſt on a ſtiff ſoil.

Kliyogg likewiſe obſerves, that whoever is deſirous of conſtantly plentiful crops, ſhould be ſenſible how very eſſential

* This is a remarkable fact. I have, in a former note, ſhewn, that a Zurich acre is but a little more than three roods Engliſh; conſequently this is very poor work for four oxen to perform, eſpecially under the eye of ſo induſtrious a man as Kliyogg. I conclude from hence, that the beaſts are very mean ones. I uſed oxen in Suffolk, and a ſingle pair ploughed me an acre a day without any extraordinary exertion. They coſt me 15l. a pair. Y.

eſſential it is, frequently to vary the ſeed upon the ſame ground. Thus he is indefatigable in the ſearch of new; and is ſo thoroughly convinced of the utility of this rule, that he affirms that there is an advantageous difference in the produce, if he buys ſeed at a village only four leagues diſtant from his own. This remark is worthy the attention of ſome curious naturaliſt.

Our induſtrious laborer beſtows on his arable lands a kind of manure, whoſe effects appeared ſingularly aſtoniſhing to me, when he took me into one of his incloſures a little before harveſt. A third part of this field, from a deficiency of hands and leiſure that year, had been without this manure. I inſtantly perceived, though little accuſtomed to theſe minute obſervations, a very ſenſible difference between that part of the field which had been manured, and the other. Kliyogg computed this difference to be one third loſs in the crop.—The manure he made uſe of, was a ſmall gravel of a blueiſh hue, and bordering upon marle; the ſoil on which it was ſpread being a greaſy, reddiſh ſand. Kliyogg diſcovered veins of this gravel running along the ſides of ſome barren uncultivated hills, in the neighborhood; commonly on the ſuperficies, or a very few feet below it.—In loading his carts, he throws aſide the larger ſtones, ſtrewing only the fine part on light lands. This is one of his occupations on winter days; which the generality of huſbandmen devote to indolence, or at leaſt to domeſtic engagements of ſmall advantage. The deep ſnow that covers the ground during great part of the winter ſeaſon, greatly facilitates his work by the uſe of ſledges, and conſiderably leſſens the fatigue of the oxen. I ſaw him laſt winter in high delight at the appearance of a ſettled froſt, which gave him hopes of a good road for ſledges for ſome weeks.—There ſeems a great analogy between the operation of this gravel and that aſcribed to marle, if it is not indeed the production of the marle itſelf which is diſcoverable among the ſmall

particles

particles of gravel.—Kliyogg apprehends the ſalutary effects of this ſpecies of manure to ariſe from the heat communicated to the earth: he alſo attributes to it the virtue of extirpating baneful herbs, and particularly a kind of *pædiculaire* (*rhinanthus chriſta galli, Linn.*) a plant ſo deſtructive to barley, that when it gets the maſtery in a field, there is little to be reaped.

By the aſſiſtance of this manure, Kliyogg has converted the worſt land imaginable into excellent grain fields. He lately bought near an acre of ſterile ground for 4l. 14s. 6d. and hopes to make it worth 21l. 17s. 6d. within a few years: a thing by no means improbable, as he has already given ſpecimens of equal improvement, on ſoils that had been given up from their barrenneſs or diſtant ſituation.—Alterations ſo aſtoniſhing, prove, in a forcible manner, how much foundation there is for his aſſertion; that we ought to attribute it to the lazineſs and unſkilfulneſs of the peaſants, if our country does not produce even a ſuperfluity of grain!

Dreſſing lands with this manure is not a new diſcovery: the negligence of the peaſants ſeems the reaſon why it is not more practiſed.—Theſe alledge, by way of juſtification, that they will not pretend to diſpute its efficacy for a few years; but that after a certain term, the ground will be as much, or rather more impoveriſhed, than it was originally.—We freely, in reply, grant the operation of this manure to be limited to ſuch a period; when it ought to be renewed, or ſome other to be ſubſtituted in its place: but is not this the caſe with every improvement in huſbandry? It is only as the reward of conſtant and diligent labor, that the earth yields her treaſures to man.—Kliyogg ſupports all his arguments on this principle, which has never deceived him. The fortunate ſucceſs with which heaven has bleſſed his induſtry, encourages him, with aſſiduous application, to invent new operations, rationally deduced from new experiments in agriculture.—The effects of gravel led him to this general maxim, *that every ſpecies*

of

of earth may be inſtrumental to the improvement of another of oppoſite qualities. The diſcovery therefore of a ſtratum of earth hitherto unknown to him, is as great an acquiſition in his eyes, as a purſe of gold in thoſe of a miſer.

Kliyogg has another peculiarity in the culture of his arable land.—Diſapproving the cuſtom of throwing it into ridges, to prevent wetneſs; which not only waſtes much land, but occaſions the roots of the grain on the ſides of the ridges to be overflowed as they lie in the furrows between; he thus remedied the double injury. He changed theſe furrows into trenches of the depth of about two feet, which he half-filled with large ſtones, and then covered with pine branches; ſpreading the earth taken out of the trenches over the whole.—In this manner he regained ſo much loſt land, and obtain from it as good grain as from the reſt of the field.*

By a proceſs nearly reſembling this, he has made a very fine hemp field of a piece of ground ſituated in a ſloping bottom, on the ſide of a great road; which, after heavy rains, was conſtantly overflowed by torrents coming from the road, and had been given up as unprofitable.

Our wiſe cultivator has appropriated a pretty large incloſure to the culture of *vegetables*, ſuch as French beans, peaſe, cabbages, &c. Theſe ſuffice for the maintenance of his family during the greater part of ſummer; a branch of economy that diſtinguiſhes him from the peaſants of that country; who, excepting beet, cultivate very little vegetable food; which obliges them to conſume a much greater quantity of bread and flour, and diminiſhes, in proportion, the only means they have of procuring money, ſo neceſſary to purſue their improvements.

* This is the famous method of draining all ſorts of wet ſoils in England. I do not remember meeting before with any mention of it in the French authors. It is very extraordinary that this peaſant, enlightened only by nature, ſhould unite in his little farm, ſo many of the beſt practices of European huſbandry! Y.

provements. His children are entruſted with his kitchen garden; an eaſy taſk, adapted to their ſtrength, and which trains them gradually to the performance of more toilſome work.

I paſs over in ſilence, his method for the culture of *turnips* after rye-harveſt; nor ſhall I expatiate on his manner of *pruning fruit-trees*; as in theſe two articles there is nothing uncommon;—but I ought not to omit his rules for the culture of *potatoes*, as he is the firſt man in the village who has made them an eſſential object of attention; the other peaſants being ſatisfied with having ſome beds of them in their gardens.* The excellent properties of potatoes and their great utility, have given them, in the opinion of Kliyogg, a very deciſive preference over all other fruits of the earth. One acre produces two hundred buſhels. The daily conſumption in his family is one buſhel, and his economy in this article ſaves a muid of wheat in the ſpace of three weeks. Thus he computes that twenty buſhels of potatoes are equivalent to one muid of wheat. According to this calculation, an acre planted with potatoes, is as profitable as ten muids of wheat; whilſt an acre of the beſt land will ſcarcely produce four malters of ſpelt, which, at the higheſt price, and in the beſt years, is about the value of ſix muids of wheat; conſequently the comparative value of an acre of potatoes to an acre of wheat, is, as ten to ſix: a very eſſential difference!—We may likewiſe add, that this root remains in ſecurity under ground, free from thoſe dangers to which plants and grains are expoſed from the variations of ſeaſons. Neither the nipping froſts in ſpring, nor ſnow, nor hail, which ſo frequently diſappoint† and deſtroy

* The culture of potatoes is in a manner recent, and this part of the Rural Socrates was written half a century ago. What appears, therefore, either miſtaken or common in the text, muſt be excuſed. E.

† Yet there are inſtances where a hail ſtorm has injured the green ſtalks above the ground, before the potatoes were arrived at a certain degree of maturity; which, by preventing farther growth, deſtroyed the crop:—but this is very rare. F.

deſtroy the labors of the huſbandman, can injure the growth of potatoes.—In promoting their culture we find a new reſource againſt national alarms, and a well-grounded hope that better rural economy, may, by degrees, releaſe us from that dependence on our neighbors, the unavoidable conſequence of our preſent ſituation.—Let the culture of potatoes once become general, the induſtrious peaſant will procure, from a very ſmall piece of ground, a comfortable ſubſiſtence for his family; nor will he be liable to diſappointment even in the moſt unfriendly years. He will cultivate, within a trifle, the ſame quantity of arable land, and will be able to carry to market the profits of his harveſt almoſt entire; whilſt, before this diſcovery, he expended a very conſiderable part in his houſhold. This advantage is ſo manifeſt, that the culture of potatoes is already common in many diſtricts of Switzerland, particularly in thoſe whoſe vicinity to the Alps expoſes them moſt to the inclemency of winter.—I apprehend it will not be thought an uſeleſs proceſs, if we enter into a circumſtantial detail of Kliyogg's huſbandry in this eſſential branch.

When he has ſelected a proper ſpot of ground, it is prepared in autumn by ploughing, after firſt ſpreading over it ſome tumbrels of marley gravel; eſpecially if the ſoil is ſubject to weeds. Towards the following ſpring, he lays ten loads of manure on an acre, and ploughs a ſecond time.—He then ſets the potatoes in the furrows, two or three together, leaving a foot's ſpace betwixt. The very large ones may be cut in pieces.—His allowance is ten buſhels an acre.—Thus planted, the field is covered again with manure, and left in that ſtate fifteen days;* when it is harrowed over.—A dry ſeaſon is judged beſt for planting, as it is more likely to kill the weeds which are diſlodged; for the ſucceſs of potatoes chiefly depends on the aſſiduity of the huſbandman in cleaning

* This operation is probably deſigned to prevent the ſtarting of weeds. E.

cleaning the ground.—For this reaſon, great attention is required when the leaves of the potatoes ſhoot half a foot above the ſurface, to have it carefully weeded.—When this is done, Kliyogg waters them from his pools. If a freſh crop of noxious plants ariſes, a ſecond, and often a third weeding is beſtowed.—In the autumn, about a fortnight after ſeed-time, the potatoes are drawn out of the ground. He begins to gather in his harveſt by cutting the tops cloſe to the ground: if this can be done a month ſooner it anſwers much better, he thinks, by ſupplying the cattle with wholeſome and well taſted forage.* The ground is then ſtirred with a pitch-fork to looſen the potatoes, which are gathered in baſkets, and carried home in ſacks.

When the crop is carefully got in, the tillage is repeated; and in following the plough, a great number of potatoes that lie in the ground are gathered up. It is then ſowed with barley or rye; and when the harrow paſſes over, there is a ſecond gleaning of potatoes, which are ſtill numerous. Nor is it poſſible with the utmoſt care to prevent many from ſtill remaining, which muſt be drawn out as ſoon as the tops appear.—Kliyogg is convinced by much experience, that the crops of rye are as good when ſown after potatoes, as in fields where there has been only grain.—The ſame land may be allotted the third year either to potatoes or wheat. Kliyogg gives the preference to the former; and approves of planting them alternately, in all his fields deſigned for grain; from a conviction that the culture they require contributes greatly to meliorate the ground by the extirpation of weeds, and that varying the production increaſes the fertility.

Kliyogg,

* However wholeſome it may be, it is by no means well taſted: and I know from experience, that cattle, while they are ſupplied with the common ſorts of food, will not touch them. Y. Horned cattle devour them in the northern parts of the United States. E.

Kliyogg, as I have already obſerved, allows his family a buſhel of potatoes each day. They are boiled till ſufficiently ſoft, and brought to table, where each perſon peels his own ſhare, and eats it with ſalt: ſometimes they ſtew them, taking care to pare them firſt, as the cows and pigs find the parings very acceptable.—Our huſbandman determined to try if bread could be made of potatoes, but had no ſucceſs whilſt he uſed no other ingredient; but with the addition of ſome of the flour with which they made houſhold bread, they anſwered his purpoſe. His method is as follows: Pare and cut them into the kneading-trough; pour in boiling water enough to cover them; bruiſe them till thoroughly ſmooth: neither time nor pains ſhould be ſpared to perfect this operation, becauſe it is eſſential to the making of good bread, that there be no lumps. They ſometimes with the common dough take equal parts of maſhed potatoes, ſometimes a third or fourth part: the bread muſt be exceedingly well kneaded, and is then very excellent. Nor is it found leſs nouriſhing or invigorating to the conſtitution than when made entirely of wheat.—Kliyogg dried ſome potatoes in an oven, and then had them ground, in order to ſee if the flour would make bread without wheat; but hitherto the experiment has been unſucceſsful.* To finiſh the circumſtantial deſcription I purpoſed giving of Kliyogg's huſbandry, there ſtill remains an account of his *paſturage and woods*.

Paſture ground, in this country, is ſcattered amongſt the woods in detached pieces. The ſoil is in general extremely

* Potatoes are one of the moſt valuable preſents we have received from the new world.—They furniſh the country people with a pleaſant, wholeſome, nutritious kind of aliment, favorable to population. A great part of German Lorraine finds in them a conſtant ſupport; and the young villagers there are ſtout, well-made, and of exceeding roboſt conſtitutions. I have ſeldom ſeen diſtempers amongſt ſoldiers, when they had potatoes to boil in their kettle. F.

extremely bad, and the cattle find but little ſuſtenance from its natural produce of rattle-graſs, milk-thiſtle, &c.—There is great probability that theſe ſpots of ground were formerly covered with wood, which has been felled; and that according to the pernicious cuſtom, too prevalent in Switzerland, cattle were immediately turned in to feed. Thus the tender ſhoots which would have ſprouted again, and produced freſh trees, have been nibbled or broken down by the beaſts, till by degrees the woods became totally deſtroyed; and theſe grounds thus ſtripped, have been appropriated to paſturage.—I have taken notice of the little advantage uſually reaped from them, when I mentioned the exertions of Kliyogg in augmenting his compoſt dunghill.—He at firſt treated his paſtures like other peaſants; ſowing them with wheat every ſixth year, and every ſeventh with oats: at all other times the cattle grazed there. But he was ſoon ſenſible, that by perſeverance and aſſiduous labor, a much more conſiderable advantage might be gained by turning them into fruitful corn-fields for grain. This was a long time obliged to be omitted for want of laboring hands; and the greater proximity of his other grounds preſented ſo many immediate objects of cultivation, that he could ſcarcely devote a moment to his paſtures. It is only ſince his children have made a beginning to aſſiſt him, that he has applied his induſtry towards this improvement.—The firſt ſtep is digging a ditch of about three or four feet broad and two or three deep round each paſture; caſting the earth in the form of a parapet bank, which remains two years in that ſtate, expoſed to the weather: it is then made uſe of to ſpread on the moſt barren ſpots of the paſture, and to fill up ſmall inequalities of ground; and where there are large holes, he fills them with ſtones before he covers them with mould. The land is then dreſſed with marley gravel and manure, according to the rules obſerved in his fields for grain; and it is ſo amazingly improved, that, in general, it affords his beſt

crops,

crops, which he takes care to vary.—One of these pastures he has made use of for hemp; and it is well known that the best soil is always selected for this purpose.—He delights more in this part of his estate, because he is at liberty to farm it as he pleases, without those restrictions which confine him to established customs in the culture of lands dependent, in some respects, on the village of Wermetchweil.

Five acres of this pasture land, which lie most contiguous to his *Woods*, are set aside for planting.—He leaves to nature the care of sowing pines and firs; not having been able as yet, to gain proper information in regard to planting trees; a species of knowledge with which our country is unfortunately little acquainted. Woods in Switzerland are regarded as wild uncultivated spots, self sown, and requiring no other attention than to cut them down at a proper age.—To this false prejudice, the offspring of indolence and ignorance, we may attribute that scarcity of wood for fuel, which is more sensibly apparent every day.—I remarked just now, that the pasturage dependent on the village of Wermetchweil, had its origin from new-felled parts of the forest, which the cattle had rendered incapable of bearing farther wood, by wounding the young shoots.—To the same cause is owing those desart tracts, sometimes of considerable extent, which are to be met with in our forests, in places where the soil and exposure are remarkably favorable. Happy should I be, were I capable of awakening the attention of my countrymen to an object so essential to public utility, where neglect will, in time, infallibly be productive of ruin.

Kliyogg bestows a *kind* of culture on his *woods;* but with a view very different from what I speak of. His *prime motive*, as evidently appears, is the increase of manure; for which purpose, he collects, with the utmost industry, small branches of pines and firs, with dead leaves and moss. It is with this view also, that he carefully roots

out

out all weeds, ventilates the young ſhoots, and ſtrips his trees from time to time of branches, almoſt to the top; a method which contributes, in no ſmall degree, to accelerate the growth of the trees and augment the beauty of their trunk. The neighboring farmers reject this manner of treating trees as extremely prejudicial; but Kliyogg troubles himſelf but very little about their approbation, ſo long as he is convinced that his pines and firs are equal, and often ſuperior in growth to thoſe of his neighbors.—It muſt be allowed, that, on the firſt view, his woods appear thinner, from the openings viſible between the trunks where the branches are taken off; but after a more accurate examination, I found his opinion well founded. I did not ſee one ſingle young fir that ſeemed withered and decayed, though the branches of all were conſiderably lopped.—He made experiments ſome years ſince how far he might carry the operation with ſafety: he reduced the branches of ſo many trees as the compaſs of a quarter of an acre afforded, leaving only three knots on any; the trunks were from ſix inches to a foot in circumference. He did not loſe more than four trees; the reſt, to ſpeak truly, were a longer time than uſual in making their ſhoots, but they afterwards grew as vigorouſly as others. Kliyogg obſerved that every year produced a new head to the fir tree, till it arrived at its perfection; he inferred that the lower circle might be taken off every year without injury to the tree; and that if pruning had even been omitted ſeveral years together, the ſame number of circles might be taken off with confidence.* I know this practice is contradictory to the generally eſtabliſhed theory of the vegetation of trees, and the experiments of the moſt diſtinguiſhed naturaliſts of the preſent times (ſuch as Hales, Bonnet, and du Hamel;) who

* This method of pruning fir-trees I *have before heard of anſwering greatly*: but how Kliyogg's pruning his woods for manure can be advantageous I can conceive only by ſuppoſing the Swiſs woods and our Engliſh ones totally different. Y.

who have demonſtrated that trees receive their principal nouriſhment from the humid particles with which the air is impregnated, and which the leaves draw in by ſuction.—Yet the ſucceſs of theſe experiments made by Kliyogg, ſeems to point out one exception at leaſt, in favor of ſuch aromatic and reſinous trees as have ſpines inſtead of leaves, which may be pruned with leſs hazard than other woods. I acknowledge that there has not been ſufficient time for a courſe of experiments capable of eſtabliſhing this as a rule; but at the ſame time I cannot help thinking that the opinion of a man, who diſplays in ſo many inſtances the greateſt diſcernment, and whoſe obſervations are ſo totally free from prejudice, merits a degree of attention which may animate us in the purſuit of more ample diſcoveries.*

Thus

* The reader, perhaps, will not be diſpleaſed with obſerving the agreement between what is ſaid above, on the nature and culture of trees, with ſome paſſages drawn from the article *Arbre* (tree) in the Encyclopedie. "The roots of trees, and of plants in general, are analogous to the ſtomach "animals. It is there the firſt and principal preparation of the juices "picurs."

"The culture of a tree, by pruning away part of its branches, contri- "butes more than any other method of induſtry to their luxuriancy; ſo "that it may be truly ſaid, the more limbs they retrench in vegetable "life, to a certain point, the more they multiply. Thoſe who have never "ſeen a tree entirely ſtripped of its branches to the very root, will conſider "it in this mangled ſtate as incapable of recovery, and fit only to be "hewn down: yet if an oak, an elm, a poplar, or any tree, whoſe trunk "riſes in a perpendicular direction, is ſtripped of its branches from top to "bottom, it will throw out from the loweſt amputated parts to the top, an "infinite number of buds every where; which burſting into leaves round "a trunk thirty or forty feet in height, form a clothing of thick branches "that almoſt conceals the body of the tree.—In the ſame manner, a per- "ſon who firſt beholds a tree that has loſt its head by a hurricane, or an "axe, cloſe to the neck of the branches, would naturally conclude for ſix "months after, that it was a dead trunk, whoſe vegetation could never be "renewed. But how great the ſurpriſe to obſerve a tree in theſe circum- "ſtances ſhooting forth, below the wounded part, a profuſion of young "branches that form another head! This ſhews the almoſt inexhauſtible "reſources of vegetable nature! For it may be confidently aſſerted, that "from the extremity of the branches to the root of the tree, there is no

"perceptible

Thus far may be affirmed with certainty; that the roots ſupply the tree with a vaſt collection of nutritious juices, which are communicated through proper tubes to all the branches, whether their number be great or ſmall. If, then, according to the method propoſed, the number of branches are conſiderably diminiſhed by annual prunings, this collection of ſap will be employed almoſt entirely to the benefit of the trunk itſelf;* and a tree that is pruned with diſcretion at a proper ſeaſon, will increaſe in ſize.—I obſerve farther, that the effect of a conſtant attention to clearing the ſoil from weeds, is, the trees throwing up a vaſt number of ſuckers; whereas in the ſame ſoil, when covered with moſs and briars, the young twigs are ſo entangled that few can make their way; and theſe ſuckers furniſh a perpetual ſupply of materials proper for manure:—ſo that Kliyogg regards his woods as reſources ſo much the more valuable, as he draws annually from every acre two loads of litter for his ſtalls.

The more attentively I examine the economical ſyſtem of our rural philoſopher, which I have endeavored to explain, the more I am confirmed in my opinion, that if we are not ſupplied at home with grain for our ſubſiſtence, it ought much leſs to be imputed to the ſterility of the ſoil; than to falſe maxims introduced, cooperating with the ſloth and inattention of our huſbandmen.—I conclude farther, that the heavy weight of debt

"perceptible ſpace that does not encloſe a portion of embryo life ready to "appear, whenever the ſituation of the tree requires an extraordinary ex- "ertion of the ſecret ſprings of vegetation." F.

* Ergo, cut a man's arms off and you will increaſe his height amazingly!—In theory, and according to my obſervation, all this reaſoning is falſe. How comes it that pollard trees (thoſe whoſe heads are regularly cut off for faggots) do not near equal, even in girt, good timber ones? Even the ſize they do attain is deformed and odious. Y.

debt under which many of the peaſants ſink, is not an inſurmountable objection to the re-eſtabliſhment of agriculture. We have ſeen in the inſtance before us an eſtate, whoſe appearances denounced ruin and decay, having few natural advantages, and being loaded with a conſiderable mortgage: yet in a few years improved to a height almoſt incredible, and yielding very near double the crops of grain and hay which it formerly produced.

Some of Kliyogg's neighbors, who are far from being partial in his favor, have aſſured me, that when he engaged in his undertaking, the lands which belonged to him were ranked among the worſt; and that now, in proportion to their extent, they always produce the fineſt crops in that diviſion. They likewiſe regarded his enterprize, as I have before obſerved, as the moſt raſh imprudence, which could not fail in a very ſhort time, to involve the two brothers in deſtruction; and they expected their bankruptcy every day. This concluſion was not altogether the reſult of envy, which is ever ready to calculate the poſſibility of another's ill fortune.

I am greatly miſtaken if all indifferent perſons would not have pronounced the ſame ſentence on the following queſtion:—Whether a family, conſiſting of four parents and eleven ſmall children, could be comfortably ſupplied with the neceſſaries of life from an eſtate ſcarcely valued at 875l. which muſt pay annual intereſt for 547l. 6s.? A queſtion which the event has, however, determined in favor of the proprietors, thanks to the activity and wiſdom of this extraordinary man.

I will endeavor to render the fact ſtill ſtronger by calculation; in hopes of exciting, as far as I am able, the emulation of all good farmers.

Fifteen acres ſown with wheat, produced 1500 ſheaves; which, at the rate of 100 ſheaves to ſixty buſhels of unwinnowed corn, yield 56 malters 4 buſhels.

The

The price of wheat in Switzerland is at leaſt 17s. 6d. the malter; ſo that the whole product amounts to*	£. 48	4	4
Fifteen acres ſown with rye, at five muids an acre, yielded 75 muids, which at 8s. 9d. the muid, is	32	16	3
Total reimburſement	81	0	7

	£.	s.	d.
The tythe of the fields of wheat, amounts to	4	18	6
The tythe of ſeventy-five muids of rye is	3	5	7
Nine malters, ſix buſhels of wheat for ſeed, (allowing ten buſhels per acre)	8	3	9
Thirteen muids of rye for ſeed for 15 acres, (allowing three buſhels and an half per acre)	5	13	9
Intereſt of 547l. 6s. at 4 per cent.	21	17	6
Rent of a meadow	4	16	3
Seven tumbrils of ſtable manure, and ſix tons of turf aſhes	2	3	9
Total expence	50	19	1
Clear profit	30	1	6
	81	0	7

If I have omitted the wheelwright, the collar-maker, the farrier, in the articles of expence; I have likewiſe omitted the profits ariſing from the waſte ground converted into good ploughed land in the article of reimburſement; which, as I have already obſerved, produces grain, potatoes, hemp, and a variety of vegetables for

*As I am unacquainted with theſe meaſures, we muſt conſult the proportions.—Theſe 15 acres are about 10½ Engliſh, which producing 48l. 4s. 4d. is at the rate of 4l. 11s. 8d. per acre: a conſiderable produce for ſo ſmall a farm to yield;—but we muſt attribute it to the induſtry of its excellent cultivator and his ample manurings.—The rye is 1l. 3s. 6d. per acre, which is a good crop. Y.

for the uſe of the table. His orchard likewiſe ſupplies him with fruit, his cows with milk and butter, his hogs with bacon.—An accurate examiner of this eſtimate will obſerve, on the other ſide, the apparent hazard to huſbandman of unavoidable ruin, by engaging in the improvement of an eſtate ſo badly circumſtanced, had he not been endowed with intelligence and activity.—Theſe waſte and uncultivated fields would ſcarcely have afforded, in the moſt plentiful years, to an idle unſkilful farmer, the moiety of Kliyogg's harveſt; whilſt more money would have been expended for the payment of laborers, than, according to the above calculation, he received in profit.

The ſurplus profits of the year are always employed by Kliyogg in improvements, or in the purchaſe of land. This he regards as more advantageous, than liquidating the mortgage upon his eſtate; ſince he makes much more intereſt by employing 4l. 7s. 6d. in agriculture, than the four per cent. he pays;* and he conſiders the reciprocal convenience it is to a rich citizen to have his money on landed ſecurity. The only trouble it gives him, is the making his annual payments.—Senſible that the time approaches, when the health, ſtrength, and vigor of his children will lend aſſiſtance to his labor, all his plans tend towards aggrandizing his eſtate; that his poſterity may, by his example, be animated to procure,

by

* This maxim of conduct, which is ſo very unuſual in economical minds, ſhews the ſtrength of Kliyogg's ideas.—It is the misfortune of thoſe who ſee an object but in one light, who regard the paying of mortgages as the firſt aim; to apply their money to an intereſt of four or five per cent. when they might eaſily command ten or twelve. The one, it is true, is an uncertain, the other a certain income: but how come ſpirited improvers, manufacturers, merchants, &c. to trade on borrowed money? Not becauſe ſuch a conduct is totally free from objections, but becauſe the advantages more than balance ſuch objections. That mind which beholds nothing but difficulties and objections is mean and contracted: it is an habit that marks a little ſoul. Y.

by indefatigable induſtry, an equal ſhare of good fortune and as perfect contentment of mind, as their anceſtor enjoys.

SECTION II.

Of ſome philoſophic *and* domeſtic *particulars in the character of Kliyogg.*

WHAT is moſt amazing, and merits our particular attention, is, that all theſe improvements are effected with ſo few hands: a family of four adult perſons; two of whom are women, who have few hours to ſpare from domeſtic employments, and the care of educating and working for their children!

The unproductiveneſs then of our ſoil is not the neceſſary conſequence of want of inhabitants. It is not the deficiency of hands, but the progreſs of ſloth and indolence which ought to alarm our fears: it is this which induces the idle part of our people to prefer the leſs toilſome, but more precarious works of the *manufacturer*, to the rough but more manly exerciſes of the *huſbandman*.—The extravagance of our artificers, affords another ſource of calamity which is daily augmenting. We muſt neceſſarily conclude from theſe conſiderations, that before agriculture can be brought to perfection in this canton, a thorough *reformation of manners* muſt be introduced.—When the peaſants ſhall be animated with a true ardor for rural occupations, it will then be the proper time to think of adopting the new huſbandry; and exchanging the ancient modes of cultivation for a more perfect ſyſtem, eſtabliſhed on experimental demonſtration.

Our

Our philoſopher Kliyogg is invariably of this opinion. "You cannot conceive, Sir," he has often repeated, "how "many grievances would be redreſſed, if the government "and the inhabitant of the country mutually concur- "red in promoting the general good. Our lands want "only to be cultivated with more underſtanding and "induſtry, to ſupply a ſufficient quantity of grain for "our uſe; but unfortunately we err in theſe two par- "ticulars.—The peaſant is ſeldom enlightened enough "to diſcern his real advantages.—It muſt be then from "the magiſtrate, who is appointed by the ſtate to watch "over the good of the community, that we can hope "for relief. It is they who ſhould preſcribe to culti- "vators the beſt methods of huſbandry; and exert the "authority lodged in their hands, to oblige the idle to "work or to puniſh their obſtinacy. The public officers "ſhould attentively inſpect the conduct of every indivi- "dual; leading back to their duty ſuch as have devi- "ated from it, by reprimands, menaces, and ſalutary "correction.—The clergy might be peculiarly inſtru- "mental in this laudable work, were they more aſſidu- "ous in admoniſhing their pariſhioners, either from the "pulpit or in their paſtoral viſits, to the uniform "practice of the duties of chriſtianity: and if they in- "culcated without ceaſing, that the eſſence of piety "conſiſts in exactly performing towards our neighbors "what juſtice dictates, or in other words, in rendering "to every one his due. Theſe gentlemen have com- "monly a great deal too much learning in their ſer- "mons. They ſeek tedious and labored explications "of their text, which the peaſant is incapable of com- "prehending; inſtead of informing him in a ſimple "manner how he ought to regulate his conduct. Hence "it follows, that the villagers (far the greater part of "them) imagine that they have fulfilled all that reli- "gion requires, in going to church, ſaying their pray- "ers, and ſinging pſalms! and that they may then in-

"dulge

" dulge themſelves with impunity, in luxury * of ap-
" parel, and exceſſive gluttony in eating and drinking.
" Thus they begin by diſſipating their patrimony, and
" end by defrauding their neighbors. There is, in my
" opinion, ten times more evil in cheating a man of a
" ſingle farthing, that in omitting to hear a ſermon.—
" None have a right to expect a benediction from hea-
" ven, but thoſe whoſe probity is irreproachable, and
" their induſtry indefatigable; and who thus earn their
" bread by the ſweat of their brows! A diligent huſ-
" bandman knows not what a bad year is, nor ſuf-
" fers the ſerenity of his mind to be ruffled at ſtorms
" and tempeſts. An indolent one, on the contrary, ex-
" pects all from Providence; and complains of the par-
" tiality of fortune, becauſe his harveſt is worſe than
" thoſe of his induſtrious neighbor.—The magiſtrate of
" the diſtricts, ought, on their ſide, to enforce corporal
" puniſhments and pecuniary fines on perſons, who
" refuſe to labor notwithſtanding the exhortations of the
" clergy. For this purpoſe, they ſhould make frequent
" and regular circuits in their diſtrict, and examine ac-
" curately the culture of the farms: they ſhould diſtin-
" guiſh and reward thoſe amongſt the ſubordinate huſ-
" bandmen who give the moſt evident proofs of labor
" and application; whilſt they ſhould treat with the ut-
" moſt ſeverity, ſuch as are notorious for lazineſs and
" inactivity. Good God!" exclaimed he, " what would
" be the proſperity of theſe cantons, if ſuch meaſures
" were purſued! and what an abundant enjoyment we
" ſhould have of all the neceſſaries of life!"†

Kliyogg

* Many readers may be ſurpriſed to hear peaſants accuſed of luxury in apparel; but thoſe who have been in Switzerland, are ſenſible how much the women, in ſome diſtricts, particularly the unmarried, merit this reproach. F.

† The police of the Swiſs admitted of the above meaſures.

*Kliyogg exerciſes all the duties of the *maſter of a family*, though he is the younger brother. He who has the priority of birth, has a ſufficient degree of information and

*As the Engliſh tranſlator has here paſſed over more than nine pages unnoticed, containing a converſation between Kliyogg and our author, an extract follows of ſo much of the paſſage as is intereſting.

"When you have meditated well upon objects tending to the public "utility (ſays Kliyogg) propoſe them with energy and zeal, and let the "manner of executing them be a model of fervor and activity; and the "bleſſing of Providence will not be wanting. You will always obtain "a part of what you ſeek; and the firſt ſucceſſes, however faint, will not "only ſuggeſt the trial of new expedients, but will give you courage in "your farther efforts. To day, one point will be gained, tomorrow anoth-"er, and inſenſibly your work will receive its full accompliſhment.—It "was not all at once, that I ſucceeded in improving my lands; many "years paſſed away before I could perceive that I had made any advance; "but this did not diſcourage me.—You doubt the approbation of the pub-"lic; but why ſhould you doubt that what is honeſt and uſeful will at laſt "obtain its concurrence? There is ſomething within us, when we hear "the truth, that ſays *Yes* to it, however diſagreeable it may be. Do "not be diſheartened yourſelf, and in the end you will perceive, that ev-"ery one will be aſhamed to refuſe you his approbation.—But my dear "Kliyogg (replied our author) ſucceſs in your caſe is a conſtant motive to "activity; every ſtroke of your hoe is a ſtep forwards, and makes you "approach nearer to the objects you have in view; whereas in working "for the public we often ſee, in a ſingle inſtant, the fruit of all our labors "vaniſh, and projects rejected which are the beſt intentioned and contriv-"ed. Such contradictions diſhearten public men; their zeal cools; and "when no remedy appears, they leave things to take their courſe.—This "(exclaimed Kliyogg with vivacity) is exactly what ought not to be; "for it is preciſely *then*, that efforts ought to be redoubled. The more "preſſing is the call, the more ought we to be convinced of the neceſſity of "an immediate attention to it. And is not the internal ſatisfaction which "we experience, when we know that we have done our duty, of itſelf a "recompenſe; and the firſt that can be propoſed? Truſt to Providence: "every uſeful attempt, however fruſtrated, may at another ſeaſon produce "ſalutary fruits. Often, when the ſtate of the ſeaſons has ſeemed to take "away all hope from me, Providence has favored me at the time of har-"veſt with a ſufficient crop; and he who reckons upon Providence when "engaged in an honeſt enterprize, according to the apoſtle, *always lives* "*in hope.*"

Kliyogg in the above converſation, ſeems to agree with the late Dr. Jebb of London, who in his political conferences uſed to remark, that no effort

and reaſon to acknowledge the ſuperiority of his brother's genius and talents, and to reſign, in conſequence, the ſole direction of every thing to his adminiſtration; ſatisfied with ſeconding that ardor of which he is furniſhed with the example.

In admitting the ſyſtem which Kliyogg has formed reſpecting the obligations of the head of a family, few men would be tempted to envy him that honor.—According to him, the maſter is to be the firſt to commence all ſorts of work, and the laſt to leave them. The very eſſence of his authority conſiſts in being a living pattern to every individual of his family. "Without this, "(ſays he) all efforts are vain, all cares are uſeleſs: "the maſter of a family may juſtly be compared to the "root of a tree, which gives life and ſtrength: if the "root ceaſes to vegetate, the tree, however healthy "before, muſt periſh with it. With what confidence "can a maſter exact of his ſervants to labor with un-"relaxed ardor, when he himſelf is the firſt to diſcov-"er wearineſs? With what expectation of obedience "can he regulate and order the buſineſs of the day, "when his laborer underſtands how to methodize it "better? Such a maſter will be the ſport, the jeſt of his "domeſtics; and if his ignorance is accompanied with "obſtinacy, the execution of his orders will be an in-"tolerable burthen. On the contrary, if the intellec-"tual faculties of the maſter are evidently more en-"larged; if it is he who ſets the moſt induſtrious exam-

ple;

effort is loſt.—Kliyogg alſo agrees with Confucius, one of the moſt wiſe and amiable of men. "There is only, ſays the Chineſe philoſopher, the "ſage who is always content; for virtue renders his ſoul tranquil: noth-"ing troubles or diſturbs him, for he does not practice virtue in order to "be *recompenſed by it*: the practice of virtue is the ſole reward for which "he hopes." Many of the Greek philoſophers, (who however fell far ſhort in general of Confucius, as to diffuſive benevolence, ſince Confucius knew that the beſt *patriotiſm* is that which is founded on a love for the *whole human race*;) many of the Greek philoſophers have uttered ſimilar ſentiments reſpecting a *diſintereſted* purſuit of virtue and of what is uſeful. E.

"ple; there will not be a ſervant in his houſhold but "will glory to emulate their maſter's conduct.

"I was requeſted by a particular friend (ſaid Kli-"yogg lately to me) to ſhew his ſervant my method of "manuring with marley gravel. This lad, does not "want capacity; and is, as you ſee, ſtrong and robuſt; "the misfortune is, he is not always hearty in his work. "I took the lad into the field with me: he ſhared my fa-"tigue early in the morning, and worked cloſe by my "ſide late in the evening. He ſeconded my labor bet-"ter and better every day; and I could not avoid "admiring his vigor, dexterity, and diligence.—— "The next time I ſaw my friend, I could not for-"bear obſerving the great injuſtice he did his ſervant "in accuſing him of idleneſs, for I had never ſeen any "body ſo remarkably indefatigable.—He proteſted to "me, on the contrary, that whenever he went to over-"look his laborers, he always found him unemployed. "—Is he equally idle, ſaid I, when he works in the "ſame ſpot of ground with your ſelf?—That is a point, "replied my friend, I cannot determine. I hire him "to do the heavieſt part of the buſineſs, in order to be "exempted from too great fatigue myſelf: all that "ſeems neceſſary for me to undertake is, to give proper "directions, and to have an eye to their execution.— "You regard the rougher part of manual labor, inter-"rupted I, as a painful employment?—I at leaſt think, "ſaid he, it is permitted us, when we are rich enough "to afford it, to enjoy a reputable and honorable re-"leaſe from it. Were we denied this privilege, "what difference would there be between opulence and "poverty? And where would be the advantage that Pro-"vidence has diſpenſed to us a larger portion of wealth? "—If this is your way of thinking, I replied, it no lon-"ger amazes me that your ſervant is idle during your "abſence; for, fairly ſpeaking, is it not natural that "every one ſhould be ſolicitous to paſs his time as com-"fortably as he can? But I find we think in a very dif-

ferent

" ferent manner ; I am never more ſatisfied and happy " than when I am working myſelf.——And I muſt " be a convert to your way of thinking, my dear " Kliyogg, purſued my friend, from a ſenſe that it is " founded on reaſon ! I will never, for the future, com- " plaiſantly liſten to my wife's opinion, when ſhe per- " ſuades me not to harraſs myſelf ſo much ; and tells " me that I have enough to live upon, and am not un- " der the neceſſity of ſhortening my days by hard la- " bor !"

Kliyogg no ſooner forms a reſolution, of whoſe propriety and rectitude he is convinced, than, with unconquerable firmneſs, he inſiſts that all the family ſhall concur in it; and when he regards any cuſtom as pernicious, or even of no real benefit, he obliges every body to reject and abſtain from it.—It is one of his principal maxims in farming, *to begin by removing all weeds before he attempts to mend the ſoil ;* otherwiſe, manure, inſtead of being advantageous, only ſerves to multiply thoſe ſpongy plants which ſuck all nouriſhment from the crop. On the ſame principle, he ſays, a houſe cannot ſupport itſelf where idleneſs, luxury, and diſſipation are predominant, though the moſt proper meaſures in other reſpects are taken to make it proſper.—From this perſuaſion he made uſe of the moſt vigorous efforts for extirpating all bad habits which had crept into his family. Many prejudices had he to encounter ; many contradictions to cope with from wife and ſiſter, whom he found great difficulty in convincing that they ought to rectify domeſtic abuſes, which long habit had, in ſome meaſure, rendered ſacred : yet his fortitude always triumphed over their reſiſtance.—The applauſe and approbation his economic improvements met with from ſome of the principal perſons in the canton, contributed not a little to reduce to reaſon theſe inteſtine fermentations.—At preſent, concord preſides at his board, and there ſeems but one heart and one will. So true is it

that

that the encouragement with which a government honors the ſubjects who diſtinguiſh themſelves by uſeful diſcoveries, or beneficial examples, makes an impreſſion on others, and induces them to endeavor at an imitation.

Kliyogg kept the only *tavern* which there was in the village; from which there reſulted, in appearance, conſiderable profit towards houſe-keeping.—Accurate examination ſoon convinced him that this was a miſtake: he ſhuddered at the thought of the bad impreſſions and dangerous examples his children would receive from the gueſts who frequented his houſe; the greater part of whom waſte in a tavern that time, which is moſt precious for work; wantonly diſſipating the money which ought to be employed to the advantage of their domeſtic affairs, till their ſtrength is enervated, their underſtanding and reaſon totally degenerate, and they are incapable of applying to the occupations or duties of life.—Theſe reflexions led him to a determined reſolution not to allow any of his cuſtomers more wine than was neceſſary to recover and recruit the conſumption of ſpirits, occaſioned by hard labor, or the fatigue of a journey: the ſole uſe for which wine ſeemed deſtined by the Creator. He fixed, from his own experience, that quantity to a pint; and maintained his reſolution with the moſt rigid exactneſs.

Such a proceeding was very ſoon attended with the loſs of the greateſt part of his company, and with them of the profit ariſing from his buſineſs.—The two ſiſters (one of whom had been brought up in a tavern) were filled with reſentment; and attacked him in very ſevere terms. "We have always foreſeen, ſaid they, that "your unaccountable ſingularity would prove the "ruin of your family. The world has long taken no- "tice of it; and the better part has propheſied that no "luck would happen ever ſince you began to deviate "from the cuſtoms of our wiſe forefathers! You ſee "what fine effects your obſtinate caprice has produced,

" in depriving us of the ready money we were daily re-
" ceiving from our cuſtomers! Is not this to take the
" bread from your children's mouths? Our poor little
" ones, muſt ſoon be reduced to beg from door to door!
" —Hope better things, good folks! (replied Kliyogg,
" with a compoſed tone of voice, and a ſmiling counte-
" nance:) Examine all circumſtances with delibera-
" tion before you condemn me. Have I ever refuſed
" my children any thing neceſſary to their happineſs?
" I thank God for having enabled me to ſupply them
" with wholeſome food and proper cloathing!"—"We
" do not deny it, (ſaid they) but as they grow older,
" will it not require more to maintain them?"—" True;
" but their ſtrength will increaſe in proportion, and
" conſequently the time is drawing nearer, when they
" will be able to aſſiſt in improving our eſtate. Are
" not the crops conſiderably larger than when I firſt en-
" tered upon farming? And is not it apparent that noth-
" ing is wanting but more hands to make a further aug-
" mentation of our income?"—" We have no objec-
" tion to make to that point. But why is the profit we
" draw from the tavern to be deſpiſed? This, added
" to what you make by farming, would be a great aſſiſt-
" ance to the family."—" You omit in your calcula-
" tion, (ſaid Kliyogg) that there muſt be one ſervant
" extraordinary to wait on the company, whoſe labor
" is entirely loſt to the farm."—" We acknowledge
" that the article of huſbandry may ſuffer a little; yet
" the advantage is far ſuperior to the loſs."—" I am
" ready to admit, (ſaid Kliyogg) that our advantage
" from the tavern is proportionably more lucrative
" than from the farm; yet can you believe that the mo-
" ney acquired by indulging the vices of our fellow-crea-
" tures will be attended with a bleſſing? Are you deaf
" to the ſad complaints which are poured forth inceſ-
" ſantly by the wives of profeſſed drunkards and de-
" bauchees, at the cauſe of their unhappineſs? Does
" not every day afford inſtances of ſons who have great

" wealth

"wealth left them by their fathers, advancing with "hasty strides towards ruin, by abandoning themselves "to intoxication and sloth? Is it not reasonable to fear "that these unfortunate families plunged into misery, "will cry aloud for vengeance against the infamous a-"varice of tavern-keepers, who have contributed to "the dissipation of their wealth!"—"There are, how-"ever, to be found, landlords who may be called for-"tunate; and, who have acquired great wealth by "their business."—"Acknowledged; yet how rare "are the instances of their continuing rich to the third "generation? Their children insensibly accustomed to "a libertine life, lose all inclination for industry; in "accumulating riches at the expence of others, they "grow imposing and wicked: and would you wish "to expose your children to the like temptations? "Would you wish that all the fatigue and trouble we "have endured in the culture of our land should prove "useless? and that our children, corrupted by bad ex-"amples, should be abandoned to beggary, and expend "more in one day than they can gain in twenty years "by this unworthy occupation?—Heaven forbid, but "no one ever asserted that these consequences must in-"dispensably happen."—"The probability is surely "that this must happen; and do you not daily see with "what facility children adopt bad examples?"—"We "must allow it."—"Suppose then that to happen, "which you thus admit to be possible; with what un-"ceasing reproaches would your minds be depressed, "for having been the cause of your children's deprави-"ty? Whereas, if you follow my advice, you may in "truth, amass less money; but our children, inured to "labor, will be contented with the produce of their "land, and the blessing of heaven will visit them, as it has "visited us!"—"Well then you must pursue your own "course; we are always obliged to submit to your "opinion, even though we are sure you are in the

"wrong;

" wrong ; but remember, if the event involves us in " want and miſery, you are anſwerable for it."

Such was commonly the parting word of that contradictory ſpirit which oppoſed the invincible conſtancy of our philoſopher, who perſiſted here in the wiſe reſolution he had taken.—The inhabitants of the village made it the object of their deriſion, and engaged one of their companions to open another tavern, but to their great detriment ; and many parents, diſtreſſed with the irregularities of their ſons, which daily grew worſe and worſe, complained to Kliyogg himſelf of the bad tendency of taverns, and that the money ſquandered there would reduce them to ruin.

He diſcovered another cauſe injurious to the proſperity of families, in the cuſtom of making *little preſents to children at chriſtenings, or for new-year's gifts.*— " Theſe gratuities (ſaid Kliyogg) habituate them early " in life to acquiſitions by other ways than induſtry ; " which is ſowing the ſeeds of lazineſs, that ſource of " all evils : beſides, preſents on theſe occaſions, con- " ſiſt of unwholeſome delicacies, which are at leaſt ſu- " perfluous ; or of expenſive toys of no real uſe. People " are obliged to return theſe civilities to their acquain- " tance ; and, however ſmall in appearance ſuch trifles " may be, they amount to a ſum in the end of the year, " very often burthenſome to a family."—He made it a rule, therefore, to receive no preſents whatſoever for himſelf or children, from godfathers or relations ; and never to make any, except to real objects of charity, ſuch as perſons whom age or accident had rendered incapable of procuring a ſubſiſtence.

He blames all thoſe who beſtow *alms on undeſerving objects ;* conſidering it as an injury to ſociety ; and that thoſe who diſtribute their wealth in injudicious benefactions, render themſelves reſponſible for the dangerous conſequences reſulting from them.—Theſe perſons, ſays he, think to purchaſe by their alms, a bene-

diction

diction from heaven, commonly in favor of their own illicit purſuits after gain; while their gifts, by indulging beggars in idleneſs, encourage them to the commiſſion of every ſort of crime, ſuch as theft, impoſture, and lewdneſs.

Of all the rules of conduct practiſed by Kliyogg, there are none which have coſt him more trouble in the execution than the two laſt. He has been accuſed of unparalleled ſeverity towards his children; and branded with inſufferable avarice and inflexibility to the poor.—But, unmoved by theſe reproaches, he has perſevered in a reſolution whoſe rectitude he acknowledged. His children, it is true, never experience the rapturous ſenſations which are excited by coſtly preſents; but they are ſo much the more contented and gratified with the enjoyment of what is neceſſary and convenient for their ſtation.

The firſt time I went to viſit him, I was deſirous of leaving a pleaſing remembrance of me in the minds of his children by ſome trifling preſents; and was ſomewhat ſurpriſed not to find in them the leaſt inclination to accept them. Their father deſired, at firſt, that I would not give myſelf ſo much trouble; and as I took his manner of declining only as a compliment, my offers were continued; but he inſiſted ſtill more vehemently that they ſhould not be repeated.—In vain I remonſtrated that it was right for young people to have proper indulgences, and that what I begged their acceptance of was a trifle. It is not, Sir, ſaid he, with ſome emotion, the value of what you wiſh to give my children, that cauſes this repugnance; but my perſuaſion of the dangerous conſequences to them attending theſe ſort of gifts.

He exerted equal firmneſs in baniſhing thoſe *diſtinctions annexed to particular days*; for at his table there is no preference in good cheer given to Sundays or Feſtivals, the concluſion of hay or corn harveſt, or chriſtenings,

ings, or country wakes.—It appeared to him abſolutely inconſiſtent with reaſon to allow the body more nouriſhment on days of relaxation, than on days of labor; when the ſtrength, exhauſted by painful toil, has much more occaſion to be recruited. He therefore regulates the food according to the nature of the work; and prepares his laborers not to expect any extraordinary feaſt at the end of harveſt.—"This is not the effect of covetouſneſs, (he ſays to them) for I ſhall ſpend the ſame money that others do; but it ſhall be in maintaining you better every day when your work is moſt fatiguing."

Kliyogg drinks *no wine at meals;* but carries his pint with him into the fields; and uſes it as a reſtorative, when he finds himſelf ſinking under the burthen of labor.

He fattens *hogs* for the uſe of his family, like other farmers; yet pork is never a ſeparate diſh at his table; but a certain quantity of bacon is dreſſed daily, cut in ſmall pieces, and mixed with ſome kind of vegetable; this, he finds, renders the vegetable a more invigorating diet.—He is of opinion that food of the hardeſt digeſtion, affords the greateſt degree of nouriſhment. For this reaſon he gives potatoes the preference over other roots, and rye bread over wheat.—This conviction he draws from his own experience; in which he cannot eaſily be miſtaken, as he labors inceſſantly in an equal degree; and has conſtantly obſerved that his ſtrength is much ſooner exhauſted when he feeds on delicate meats, than on thoſe which are groſs and more difficult to digeſt.

But the firſt and moſt material object of his care is, the *education of his children;* which he rationally conſiders as the moſt ſacred of all duties. He regards them as ſo many pledges intruſted to him by the Divinity, *for whom he is to ſmooth the road that leads to true happineſs;*

convinced

convinced that juſtice would be required of him, ſhould he direct them wrong.—His great principle on this head is to prevent the entry of falſe ideas and irregular deſires into the mind while tender. Obſervation has taught him that children imitate the manners and actions of older perſons, with whom they live; and he apprehends that, by a due government of his own paſſions, he can avoid ſetting any bad examples before them, if they could be equally preſerved from contagion from others.—To prevent this evil, he is deſirous to have his children always with him; and inſiſts that they ſhall attend him in all his labors, and ſhare in them in proportion to their ſtrength. Thus he endeavors to give them an early taſte for his own kind of life, and for his own way of thinking and acting; and hopes to inſpire into them that true *content* which he regards as the only foundation of happineſs; whilſt by removing them, as far as he is able from all other ſociety, whoſe bad cuſtoms and depraved manners he has taken pains to baniſh from his own houſe, they are not expoſed to the danger of imitation.—This rock, on which ſo many ſplit, prevents him from ſending them to a public ſchool; leſt communication with unprincipled and ill-educated young perſons in their walks and hours of recreation, ſhould, by injuring their morals, make them too dearly purchaſe the arts of reading and writing.

Kliyogg undertakes to teach them himſelf, and ſets ſome hours in the Sunday, apart for this occupation.—In conſequence of this, the brothers attend their duty at church alternately. One of them always ſtays at home; as well as to preſerve decency of behavior amongſt the children; as to hear them repeat the catechiſm, and give them leſſons in reading and writing.

The ſame motive influences our philoſopher to forbid his children from partaking in public diverſions; ſuch as fairs, village feaſts, &c. a prohibition that has, in truth, ſubjected him to cenſure, and to be conſidered as a ſectariſt,

tariſt, and a rigid father whoſe parſimony refuſed to his children the enjoyment of any diverſion.—" You are ex-" ceſſively in the wrong (ſaid one of his neighbors to " Kliyogg) to treat your children ſo inhumanly by refu-" ſing them every kind of recreation!—And who has " informed you (ſaid he) that I deny them recreation? " Pray have they not as much health and cheerfulneſs " as your own?"—" But do not you abſolutely deny " their appearance at all places where young people " meet to be merry with propriety and decency? Have " not you commanded your ſons not to go to the tav-" ern? Nay, it was but the other day, you refuſed to " let your daughter accept an invitation to an entertain-" ment, where ſhe might have eaten and drank, and dan-" ced, and diverted herſelf like the reſt of the world!" " —My daughter had not the leaſt inclination to go; " ſhe can laugh and divert herſelf at home. Do you think " that drinking to exceſs, or being immoderately mer-" ry, are the only things that give ſatisfaction? Can " you eat more at a tavern than nature permits? Can " you be more than merry?"—" Clearly not; but a lit-" tle feſtivity at proper intervals, is of great ſervice; " we return to our occupation with freſh alacrity."—" Ah! my friend, have I not obſerved, that when you " have been guilty of irregularity at the tavern over-" night, you were very little diſpoſed for buſineſs in the " morning! You have complained of the head-ach, " of want of reſt, and regretted the money fooliſhly " laviſhed away."—" I confeſs it; yet ſurely life is not " intended to be a circle of labor, without including " ſome hours of pleaſure."—" Have you then no plea-" ſure in cultivating your land, and beholding the hap-" py reward of your induſtry?"—' Yes, undoubtedly " the appearance of a good harveſt gives me real plea-" ſure."—" And have you ever felt the leaſt diſpoſi-" tion to repentance, after laboring all day, and per-" forming the duties of your ſtation?"—" Never."—" Why then, my good neighbor, do you not give the

" preference

" preference to joys which are not attended with re-
" morſe, when ſet in competition with thoſe that ren-
" der you incapable of proſecuting your work, and
" which have frequently been followed by repent-
" ance ? I endeavor, whilſt the mind is flexible, to in-
" ſpire my children with an inclination for rational
" pleaſure : it appears to me that I am ſecuring their
" future happineſs ! In teaching them to ſhun thoſe
" miſtaken pleaſures you recommend, I hope to preſerve
" them from that ruin, which has been the conſequence
" of depravity of manners in ſo many families."

The method Kliyogg uſes to encourage children to work, by exciting their emulation, deſerves to be taken notice of.—Whilſt they are too young to labor with the hoe, or ſpade, he makes them eat their dinner upon the floor ; but from the moment they begin to be of ſome uſe in huſbandry, he admits them to ſit at table with the family. In this manner he teaches them to comprehend, that ſo long as man is incapable of labor, and lends no aſſiſtance to ſociety ; he can be conſidered only as an animal, who has a right to expect ſubſiſtence ; but no claim to being treated as a member of the community.

In other reſpects, he is peculiarly cautious of creating the leaſt diſtinctions among the children. He ſeems to love, with equal affection, his ſons and his nephews ; and inſtructs them with equal zeal and aſſiduity in the principles of virtue.—It is only by an obedient behaviour and by doing well, that they can gain his friendſhip, or expect his careſſes. His approbation is all the recompenſe to which they aſpire ; and he has found the ſecret of making himſelf equally beloved and feared by them.

They are accuſtomed from their infancy to hearty food, ſuch as is provided for the family ; and he gives them as much as will thoroughly ſatisfy their hunger ; avoiding carefully to excite gluttony by feeding them with delicacies by way of reward, according to the pernicious

cuſtom of moſt peaſants. Thus they have no paſſion for theſe things, and are inſenſible to all the pleaſures of the table except that of appeaſing a keen appetite. Indifferent in the choice of diet, that to which they are moſt accuſtomed, is the moſt pleaſing to their taſte; ſo that Kliyogg may, without any hazard, diſpenſe with the trouble of locking the cloſets or cupboards where he keeps his ſtores.

This confidence extends to the box where he keeps his money; which is equally open to all the members of the family who are old enough to underſtand its uſe and are ſuppoſed to be equally entitled to a ſhare. This communication of wealth occaſions every one to avoid, with the niceſt circumſpection, the ſlighteſt appearance of ſelfiſhneſs, and baniſhes an immoderate deſire of riches; for they regard money merely as an inſtrument that ſupplies them with what is neceſſary for the wants of the family; and as they find themſelves abundantly provided with all that can ſatisfy their reaſonable wiſhes, no one entertains a thought of any thing beyond.

This fact juſtifies, in ſome meaſure, the opinion which Kliyogg has imbibed; that their deſcendants may, in all probability, for ſome centuries, continue incorporated in one family.—I have heard him expand upon this idea in a converſation with a friend of mine, in a manner ſo ſatisfactory, that I cannot forbear relating it.

My friend, who had acquired in a foreign ſervice, the fortune his merit deſerved, had not the leſs regard for his own country as a worthy citizen. Born with high feelings for all that is beautiful or excellent, he came to ſeek, in the boſom of the muſes, an elevated relaxation from military fatigue.—The moment he heard of the fame of our rural Socrates, he conceived an ardent deſire to be perſonally acquainted with him; and I took the firſt opportunity to procure him that ſatisfaction.—He was ſtruck with the ſingular genius of the man, and

ſoon

ſoon ſaid to him with a tone of friendſhip and frankneſs, "I perceive, my dear Kliyogg, it is impoſſible to rank "you too high in one's eſteem. You have inſpired me "in a moment with the moſt ſincere and uncommon "affection: and as you have ſeveral ſons, truſt me "with one of them, and I will make his fortune in the "army."—"I am infinitely obliged, Sir, replied Kli-"yogg, for your kind intentions; and feel for you all "the reſpect and regard that an officer of your rank, "and what is more, of your underſtanding and probity, "deſerves. But pardon my freedom; I cannot anſwer "to my conſcience to part voluntarily with any of my "children before they have attained the age when rea-"ſon is mature. God has bleſt me with children that "I might educate them to his glory, and uſe all my en-"deavors to render them happy: and I mean, through "the mediation and aſſiſtance of his Holy Spirit, not to "fail in this ſacred duty."—"Your manner of think-"ing (ſaid my friend) is laudable; but I would be "as conſcientious in theſe articles as yourſelf? I un-"dertake to acquit myſelf as your repreſentative, "with all the punctuality and fidelity of which I am "capable."—"I believe you (ſaid Kliyogg) but they "are my children, and I ſtand bound in a perſonal ob-"ligation to be accountable for them to Providence; "which I cannot, without a crime, diſpenſe myſelf "from, or confide to another. The duties, Sir, "connected with your employment, will not admit "of your beſtowing the attention which my ſon may "require; and with what facility will not a young "man ſuffer himſelf to be drawn into the allurements "of vice, when he falls into bad company!—Do you "think, interrupted my friend, that there are no men "of honor and virtue in the ſervice? Only allow them "as much probity and religion as any other profeſſion." "—I am fully perſuaded it abounds in both, and have "too ſtriking an example before me, not to be convin-"ced of it; yet is my ſon always to meet with ſuch;

"may

" may he not often aſſociate with the diſſipated part of " mankind ?—I will guard him from it as much as poſ- " ſible, ſaid the generous officer."—" Whatever reli- " ance I have on your goodneſs, Sir, (replied Kliyogg) " I beg again to obſerve, that your ſtation in life will " not allow you to watch his conduct with the vigilance " neceſſary to my tranquillity. My children are ſcarce- " ly a moment out of my ſight : they accompany either " my brother or myſelf through the whole courſe " of country buſineſs ; and on Sundays I paſs my time " agreeably, in reading with them, or in ſinging pſalms, " or in walking over fields which our hands have culti- " vated ; where I explain to them the different parts of " agriculture, and remark with what ſingular liberality " Providence has rewarded our labor. By this ſyſtem " of education they will eſcape the evil of bad example ; " ſo long, at leaſt, as my own life continues irreproach- " able.—I find (ſaid my friend) your maxims of educa- " tion prudent and ſenſible ; but you have ſeven ſons in " your family, who cannot always be kept at home : " you muſt by ſome means or other, endeavor to pro- " cure them ſome eſtabliſhment ; and on this ſuppoſition " the army is not to be deſpiſed : many a worthy man " makes his fortune there."—" I acknowledge it, Sir, " but I have a competency for all my ſons, provided " they unite to regularity of conduct, that ardor for " work, which nothing ought to extinguiſh. This very " eſtate, which has ſupported me hitherto, will ſupport " them and their deſcendants, if Providence thinks fit, " when cultivated with care and induſtry."—" But " ſurely happineſs is to be found in other ſtates, as well " as in huſbandry."—" Indiſputably it may, by thoſe " who have been habituated to them from their infan- " cy, and have made them their conſtant ſtudy. Prov- " idence having placed me in a farm, I have inſtructed " my children in agriculture : they are ignorant of eve- " ry thing elſe : their ideas, their hopes of happineſs, " are bounded to the bleſſing of favorable ſeaſons on

" their

" their labors, and to the enjoyment of the real neceſſaries " of life! The moment they enliſt in the army, they " would find themſelves tranſplanted into a new ſcene. " The cares and fatigues attending a military life, would " to them appear painful and diſagreeable: whereas the " employments of the huſbandman have hitherto been " ſubmitted to with ſatisfaction."—" Would not the " ſame thing ſoon happen in military exerciſes? A mind " without prejudice which applies with zeal to the pur- " ſuit of any profeſſion (no matter what) will enter into " it with readineſs, and may be aſſured of ſucceeding." " —Be it ſo, Sir, but my ſon would at leaſt forget his " firſt occupation, to which a variety of circumſtances " may oblige him to return; and ſhould this happen, " could he reſume it with the ſame ardor and alac- " rity? He will have contracted abroad another " ſyſtem of life: the hour and the nature of his meals " will be different; and, if unfortunately he knows " not how to lay aſide what cuſtom has rendered " a ſecond nature, his houſe will be the ſeat of diſ- " order. Sincerely ſpeaking, it appears to me ſcarce- " ly poſſible for any one to be truly happy out of that " circle of life to which he has been early accuſtomed. " You would, in all probability, be much to be pitied, " where you reduced to the neceſſity of dining on the " coarſe food, which furniſhes me with a continual " feaſt. And I, on the contrary, ſhould be equally ſo, " were I obliged to habituate myſelf to your delicate " meats with high ſauces: I ſhould not enjoy ſo good a " ſtate of health, and ſhould be far leſs contented than " with my homely fare. It is the ſame thing in regard " to labor. I have practiſed bodily labor without re- " laxation, day after day; and I am ſo much the more " robuſt and more diſpoſed to work: but if I exerciſe " my mind long upon any abſtruſe point, it ſoon brings " on diſguſt and fatigue. In ſhort cuſtom is all.—If I " am not miſtaken in your opinion, my dear Kliyogg, " that children ſhould always follow the occupation of

" their

"their father; the reſult of it would be, that there "would only be one profeſſion in the world."—"And "where would be the misfortune if there was not? re-"plied Kliyogg, with a ſmile. If agriculture was the "univerſal employment of mankind, and every one "found his ſupport from the labor of his hands, "we ſhould hear no more of treachery or violence. "Peace, tranquillity, and contentment of mind and of "heart would eſtabliſh their reſidence on earth! For I "faithfully aſſure you, Sir, I have never yet met with "the perſon with whom I would willingly change ſitua-"tions: nor have I ever, to this preſent hour, felt any "want or the ſlighteſt inclination to covet the poſſeſſion "of what belonged to another!"—"But your ſons, af-"ter all, can hardly avoid embarraſſing each other: "Your eſtate (excuſe my repetition of the queſtion) can "it be ſufficient to maintain them all?—Yes, Sir; the "*productions of the earth are always in proportion to the* "*culture*. I have long been ſolicitous to ſee my chil-"dren of a proper age to aſſiſt me in bringing this farm "to as high a degree of perfection, as the land is capa-"ble of; and when that is accompliſhed, there yet re-"main large tracts of neglected ground in our neighbor-"hood, which may be purchaſed for a trifle, and where "we may undertake new improvements. There will "always be a greater want of laboring hands, than of "materials to exerciſe them upon."—"But you are not "immortal, Kliyogg, and your death may be the cauſe "of diviſion among your children. When your for-"tune becomes ſeparated, will they be able with the "ſmall allotment aſſigned each, to continue their pre-"ſent way of life?"—"It is preciſely for that very "reaſon that they muſt not divide the eſtate; but muſt "uſe their united efforts to keep up its value."—"How "is that practicable? there is no poſſibility, that ſo ma-"ny perſons ſhould be moved by the ſame inclinations.-- "Why not, Sir, when experience has taught, that the "life they lead renders them happy and contented,

"and

" and when they have no farther wiſhes to gratify?
" From their infancy they will have been inured to la-
" bor. The profits of that will yield them abundant
" food and raiment; and knowing no other wants, their
" deſires will extend no farther."—" Yet, ſurely the
" ſuppoſition is not very improbable, that in ſuch a
" number ſome one, ſooner or later, may aſpire to a bet-
" ter manner of living; may ſigh for more delicate
" food, or finer raiment; and what then will become
" of this happy union?"—" Thoſe (replied Kliyogg)
" once habituated to a certain mode of living, and
" who find that mode to conſtitute their happineſs,
" are not very likely to abandon it for another they
" are unacquainted with, and which their reaſon diſ-
" approves. On this principle, I guard my children
" with the utmoſt circumſpection from being preſent
" in any place that may tempt them to idleneſs, luxury,
" or debauchery. When early impreſſions are fortifi-
" ed by time, there is little danger of their being era-
" ſed. I take all opportunities to convince them that
" vicious habits precipitate men into ruin; and, on the
" contrary, that true happineſs is the conſequence of a
" regular and conſtant attachment to the obligations of
" their ſtation."—" We will take it for granted, (re-
" plied my friend) that your maxims may be ſo deeply
" rooted in the minds and hearts of your deſcendants, as
" to ſtifle all inclination towards a more delicate man-
" ner of living; yet there muſt be a contrariety of opin-
" ion in many articles where the command can only
" proceed from one, and the reſt muſt conſent to be
" governed."—" He who is the moſt induſtrious, ra-
" tional, and intelligent, has a natural right to com-
" mand. Where there are no irregular deſires to in-
" terfere, what is true and juſt will be eaſily diſcerned
" by the moſt limited underſtandings: And if any vi-
" cious inclinations ſhould venture to appear, he who
" exerciſes the authority of maſter will know how to
" ſuppreſs them in the bud, by having recourſe to ap-

" proved

" proved and eſtabliſhed regulations, and ſetting them " an exemplary pattern. He will have no other pre- " rogative over the reſt, but in work; and it will only " be when he aims at mere command, that they will " ſubmit to his authority with patience. Thus I have " great cauſe to truſt in the goodneſs of Providence " that my poſterity will long remain united and undiſ- " turbed, without a thought of dividing their patrimo- " ny, or a temptation to embrace any other profeſ- " ſion."* " I ſubmit to the wiſdom of your arguments, " (concluded

* This converſation will undoubtedly appear tedious to many readers; but I apprehend, to perſons of a benevolent turn of mind it will be intereſting:—Yet a rational aſſent to what Kliyogg advances, is, perhaps, not ſo eaſily obtained. We are apt to conſider the expectation of Kliyogg as chimerical, and contrary to what experience teaches as to the nature of the human heart, and the diverſity of diſpoſitions. It is not, however, impoſſible to produce facts that as ſtrongly corroborate the ſyſtem of our rural philoſopher, as the ordinary courſe of things ſeems to oppoſe it.

I ſhall relate one which I had from an eccleſiaſtic, reſpectable for his age, manners, and information: He is related to the perſons of whom he ſpeaks, and has viſited them frequently. I ſhall tranſcribe, literally, from my common place-book, the account I received from him, above a year before I knew that ſuch a man as Kliyogg exiſted.—There is a family in Upper Provence, which is in poſſeſſion of authentic letters of Nobleſſe, granted to one of their anceſtors by Saint Louis, at the time that he was in Egypt; for having (as the patent certifies) ſaved the King and his army, then in imminent danger. This family lives in the moſt obſcure kind of mediocrity; upon their own eſtate, it is true; but by cultivating it with their own hands. They are independent, but enjoy no other advantages above common peaſants. The eldeſt ſon always ſucceeds to the eſtate; and the younger branches, who leave the family ſeat when they marry, are paid a thouſand French livers. Their alliances are with ſimple peaſants; and though their common way of life is in the ruſtic ſtile, they entertain their gueſts nobly with wild fowl, pigeons, and game. When they have been adviſed to avail themſelves of the advantages annexed to a nobility, ſo ancient in its origin, and founded on ſuch diſtinguiſhed ſervices; they anſwer, that they have always lived peaceably and contentedly in that laborious retirement, which is the extent of their wiſhes: and that the tumult inſeparable from rank and riches, excited their diſlike rather than deſire. Their happy abode is, in reality, the ſeat of peace and innocence, of candor and purity of manners. What is ſtill more extraordinary, not one of the deſcendants of this honorable family has ever deviated from the way of thinking of his anceſtors. Thoſe

" (concluded my friend;) remain ſteady to your prin-
" ciples, they cannot fail to be attended with the moſt
" happy conſequences. Heaven will crown your per-
" ſeverance with a bleſſing, and you will behold peace,
" concord, and affection reign amongſt your lateſt de-
" ſcendants."

The brother of Kliyogg was laſt year (1761) nominated by the village, as maſter of the ſchool kept in it; an event, which our country philoſopher regarded as fortunate. He conceived an immediate hope of ſeeing his principles reduced to a more extended practice; and of communicating to his countrymen a ſhare of that felicity which he himſelf enjoyed, ever ſince the introduction of good order in his domeſtic affairs. He came to participate his joy with me.—" Sir, (ſays he) I am in
" actual poſſeſſion of a ſpecies of authority, which will add
" weight to my remonſtrances. You cannot think what
" influence authority has in promoting public good, if
" properly exerciſed.—My firſt attempt ſhall be on the
" children, which will be attacking the evil at the root;
" for good ſeed can never make any progreſs, till the
" weeds are extirpated. This operation is eaſy before
" they have acquired firm hold. I would ſooner un-
" dertake to educate a dozen children, than attempt to
" communicate my principles to a ſingle grown perſon.
" Habit teaches men to regard as a treaſure, the vice
" they have been long attached to; and to treat as a
" dangerous innovator, him who ventures to attack
" eſtabliſhed cuſtoms, however pernicious."

Kliyogg left to his brother the care of inſtructing the children, and purſued himſelf the more indefatigably,

Thoſe who are deſirous of more public and more general examples, may find them in Joſephus's account of the Eſſenes; a people, whoſe tenor of life may throw ſome probability on the opinion of Kliyogg.—See alſo in the ſequel, the Marquis de Mirabeau's firſt Letter; and the accounts taken from the Count de Treſſan and the Journal Œconomique. F.

the labors of the huſbandman: reſerving to himſelf the ſinging-ſchool; where he employed, as is cuſtomary, the hours after ſupper, on Saturdays.—Vocal muſic has ever been his moſt delightful recreation; and he has the notes of Lobwaſſer's pſalms by heart;* whilſt his brother has much leſs ſkill and taſte.

Kliyogg

* Claude *Goudimel*, a famous muſician of Franche Comté, (who was murdered at Lyons on St. Bartholomew's day) compoſed the muſic, for a poetical tranſlation of the Pſalter by Clement Marot and Theodore de Beze. Lobwaſſer, publiſhed ſoon after a German tranſlation in the ſame meaſure, adapted to the muſic of Goudimel.—The greater part of the Proteſtant churches, ſtill uſe muſic, which, without diſcovering any great ſcience, has ſomething ſolemn and harmonious.—The French churches have ſubſtituted Conrart's verſion of the pſalms, for that by Beze and Marot; though the former diſplays no extraordinary genius in poetry.—The Swiſs and ſome of the Germans, ſtill ſing the words of Lobwaſſer; notwithſtanding his language is more obſolete and unintelligible to them, than that of Marot and Beze to the French. A proof that ancient cuſtoms are often preferred to common ſenſe, is, that the verſion publiſhed about twenty years ſince, by M. Spring, profeſſor of rhetoric at Baſle, ſhould not yet be adopted in all theſe churches; though made to correſpond with Goudimel's muſic, and ſuperior even to the new French verſion.—But on the other hand, the attention employed in teaching the people, particularly in country pariſhes, to ſing with propriety, is worthy of obſervation. A ſtranger would be ſurpriſed to hear pſalms in four parts, ſung with judgment in a village church. The canton of Zurich is remarkable for good ſinging.

I ſhall tranſcribe a ſtill more ſurpriſing fact, related by the penetrating and ingenious author of "*Eſſays on various ſubjects, intereſting to politics "and morality*," which perhaps will not be thought inapplicable to the preſent ſubject. "The diſcoveries of the learned" (ſays that diſtinguiſhed writer, whom my country honors) "would be an uſeleſs acquiſition, "if they did not extend to the proprietors of eſtates, and remained unin- "telligible to the huſbandman. For the information of the laborer, ac- "curate abridgments ought to be complied; explaining in clear and "ſimple terms, the firſt elements of agriculture, and the beſt practical lo- "cal rules. Theſe abridgments ſhould be introduced into ſchools where "the children of the peaſants are educated; a method that has been often "recommended, and cannot be too often addreſſed to the conſideration of "government.—Nor let it be regarded as chimerical, to inform the minds "of the common people; for experience proves its practicability. A "German prince, Erneſt the pious, Duke of SaxeGotha, entirely changed "the face of his principality, more than a century ago. Truly great by

"his

Kliyogg entered upon his office at the ſinging ſchool by abſolutely forbidding his muſical ſcholars to ramble about the ſtreets after they left ſchool at night, or to call in at the tavern: a prohibition that raiſed anew the clamor of the village againſt him. He was menaced on every ſide; but his courage remained unconquerable. He ſhut his ſchool againſt all who were refractory; anticipating any intention of theirs, by threatening to lodge a complaint with the miniſter of the pariſh; and, if his admonition was ſlighted, to have recourſe to civil authority. His endeavors here again were ſucceſsful; and his ſcholars (the only ones, perhaps, in the country who did ſo) walked quietly home from his ſchool every evening.—He made them ſenſible, by degrees, of the ridiculous abſurdity of the diverſions at the carnival and on the eve at St. Nicholas, &c. He went farther; he extended his remonſtrances to thoſe in Advent; and put a ſtop, for the firſt time, to the indecent

"his civil virtues, he had his people inſtructed by compendiums of every "kind of uſeful knowledge, which were put into the hands of the pea- "ſants in all country ſchools; where they were taught even muſic and "drawing. Though theſe inſtitutions no longer exiſt in their original "ſpirit, it is yet amazing to obſerve the difference of information in this "and the adjacent circles. The villages have good muſic in all their "churches; and there are few where it is not eaſy to aſſemble a band of "peaſants, capable of performing in concert the beſt Italian compoſitions." —This is not an imaginary fact: this author ſpeaks from his own knowledge; and I have ſeen the act paſſed by Duke Erneſt.

Since writing the above note, I have been credibly informed, that at Wædiſchweil, in the canton of Zurich, the inhabitants have eſtabliſhed a weekly concert: The performers are twelve peaſants, who meet on an appointed day; and there are two upon the violin, whoſe execution would be pronounced excellent in a concert of the firſt maſters. At Tættlicken, a very ſmall village, there is an harmonic ſociety; and at Hottinguen, another village in the ſame canton, they have a concert-hall, where vocal and inſtrumental pieces of Italian muſic are performed.

It is well known in Germany, that the peaſants of the famous village of Stroepke, dependent on the bailiwick of Zilly, in the principality of Halberſtadt, have been long acknowledged as the beſt cheſs players in Europe. Thus indiſputable is the fact, that there is no ſpecies of knowledge which the claſs of peaſants are not capable of comprehending! F.

cent diſorder that had hitherto profaned the eve that precedes the birth of our Saviour; a remarkable proof of the efficacy of ſteady perſeverance in thoſe, who are entruſted with the execution of the laws.—The better to enſure an obſervance of the new regulations which he introduced in the ſchool, he determined to bound his expectations of advantage within the very moderate ſalary aſſigned; and to refuſe the ſmalleſt preſent whatſoever. "It is our frailty and venality in this article, "(ſaid he) that weakens the influence of the wiſeſt re-"gulations. Men offer to their ſuperiors the flattering "bait, and from the moment theſe extend their hands "to receive it, thoſe hands become incapable of reſiſt-"ing the progreſs of corruption."

Kliyogg has been peculiarly attentive to render his family independent, by making his eſtate produce as far as is practible, whatever is neceſſary for clothing, as well as food.—With this view, he has had one of his daughters inſtructed in weaving; and has appropriated a room to that employment.

Yet he does not hold in high eſtimation the works carried on by a great number of the peaſants, in manufactures of various kinds, where a ſmall exertion of ſtrength is required; and which, from their ſedentary nature, relax their ardor for the rougher labors of the field, and diminiſh their ſtrength. The too great encouragement of manufactures inſenſibly deprives the land of proper culture, and conſequently occaſions the ruin of agriculture!

He is not, however, for rejecting manufactures abſolutely, but regards them as very advantageous when under proper regulations: They afford ſubſiſtence to many, who have no land to cultivate; and to others, whom natural infirmities, or the effects of diſeaſe, render incapable of the toils of huſbandry. "Manufactories, "(ſaid he) are to be conſidered in the ſame light as "hoſpitals:

" hoſpitals: Eſtabliſhments of this ſort are an inva-
" luable reſource to the ſick and decrepid; but when
" we receive into them the healthy and robuſt, we open
" a door to idleneſs, and are acceſſary to the deſtruc-
" tion of our country."—In general he weighs every queſtion, relatively to the influence it may have upon the mind or manners. Thus an apparently great advantage would, in his eſtimation, be a really great evil, if it tended to debauch the morals of the people.—On this principle, he ſets very little value on the flouriſhing ſtate of commerce; as he apprehends its moſt general effects are to introduce an inordinate love of money, debaſe generous ſentiments, and familiarize the mind with fraud.

The uncommon fertility of the year 1761, conſiderably lowered the price of corn: The farmers, alarmed, broke into indecent and offenſive murmurs. The moſt ſubſtantial amongſt them refuſed to ſell, and took meaſures to preſerve their corn till the markets ſhould riſe.—Kliyogg, ſo far from complaining, enjoyed a heartfelt ſatisfaction, that the poor laborer could eat his morſel of bread at a moderate price: he got rid of his corn at the current price, at the time he had been accuſtomed to ſell it; convinced that it was better economy to employ immediately the ſmall ſum it amounted to, in the improvement of his lands, than to hoard it up in a granary till a more lucrative opportunity.—He often is ſhocked at the hypocriſy of thoſe men, who on every bargain they ſtrike, whether they may have overreached their neighbor or not; make a parade of the benediction of heaven in their favor, and are always repeating, " God be praiſed!" The thankſgivings indeed with which they affront the ſupreme Being, are, in general, expreſſive of their inſatiable avidity after riches; which are almoſt always acquired to the injury of others. The true manner of praiſing the Deity, is to be contented with what we have earned by induſtrious application,

application, without envying the poſſeſſions of another.

Kliyogg recommends to all the members of his family, a conſtant attention to neatneſs in their dreſs; but forbids every appearance of luxury. The ſtrongeſt and leaſt expenſive ſtuffs and linens, are what he prefers. Extravagance in clothes, in his opinion, is one of the moſt frequent cauſes of misfortune to families; and is, of all paſſions, the moſt ridiculous and irrational.—When buſineſs calls him to the city, he wears a coarſe grey ſurtout coat, with ſteel claſps; and this is to be conſidered as his holiday ſuit. His brother puts it on in turn, and it ſerves both of them for their journeys to the city.

As the grand purſuit in all his operations, is to arrive at the end propoſed by the ſhorteſt way; and as his native ſagacity readily points that out; the moſt exact order and decorum prevail in every part of his houſe, and every utenſil is placed in the very ſpot where it will be moſt convenient.—This principle is not only the foundation of his economical ſyſtem, * but ſerves as a guide to his moral conduct.

Nothing appears to him more clear and determinate, than the ideas we ought to entertain of juſtice and honor.—"Every man (ſays he) may read in his own "breaſt, what he ought to do or avoid, in ſuch or ſuch "circumſtances. All that is required, when our inter-"eſt happens to be in oppoſition to that of another, is "to inquire within, how *we* ſhould wiſh to be treated "in a ſimilar ſituation; and to obſerve during the "courſe of this proceeding, whether our heart is tran-

"quil

* Thoſe, only, who have experienced how much a ſpirit of order *facilitates*, as well as *accelerates* all operations, can conceive how our cultivator has been able to accompliſh, with ſo few aſſiſtants, the ſeveral taſks deſcribed. F.

"quil and ſatisfied."—It is in ſelf-approbation for having fulfilled our duty; it is in inward complacency reſulting from ſuch conviction, that according to him true happineſs conſiſts. He diſcerns in the conſequences naturally attending our actions, the recompenſes or chaſtiſements of Providence. In the ſame manner that plenty is the recompenſe of aſſiduous and laborious toil, ſo peace and ſerenity of mind are the reward of virtuous conduct.

I never ſaw Kliyogg melancholy. Even when he has had recourſe to my advice in illneſs, I have always found him perfectly compoſed. His animated eyes, and a face whoſe freſhneſs of complexion denoted the vigor of his conſtitution, had always a gay and open appearance; and continued to diſcloſe all the beauties of his mind to a ſkilful phyſiognomiſt.

He has a ſtrong propenſity to friendſhip, which he contracts with facility.—Whatever ardor he has for labor, he quits it with pleaſure when it can oblige a friend. He came one day to my houſe, when I was juſt ſetting out for Brugg, to pay a viſit to Dr. Zimmerman, a phyſician* in that town, of whom I was infinitely fond. I knew I ſhould procure this worthy philanthropiſt peculiar

*M. Zimmerman was a pupil of the celebrated Baron de Haller; and like that great man, united to a conſummate knowledge in phyſic, very diſtinguiſhed talents in all branches of literature. He wrote an eſſay on *national pride:* and we have few compoſitions in the German tongue that diſcover ſuch depth of genius or elegance of diction.—This excellent writer has given more deciſive proofs of his uncommon talents in a large work afterwards publiſhed upon *Experience in phyſic.* In the opinion of a very able man, who is a competent judge of the ſubject, this book would do honor to a Boerhaave, a Haller, or a Van Swieten.—M. Zimmerman has been for many years firſt phyſician to the Court of Hanover, and enjoys a great reputation. F.

N. B. Dr. Zimmerman was the phyſician, whom the famous King of Pruſſia ſent for to attend him in his laſt illneſs. Dr. Zimmerman publiſhed an account of what paſſed on this occaſion. He is himſelf ſince deceaſed. E.

liar ſatisfaction, in furniſhing his eager curioſity with an opportunity of noticing the excellence of the human character, in a ſtate ſo nearly reſembling that of nature. Kliyogg was unwilling to refuſe my entreaties, to favor me with his company; though he had ten leagues to travel back the next day.

However univerſal is the benevolence of Kliyogg to all mankind, he makes their zeal for truth and their integrity, the ſtandard of his affection; and his penetration in theſe reſpects is altogether extraordinary.

The converſation of Kliyogg is eaſy and unconſtrained, even from the firſt moment of acquaintance; he has great eloquence, and a ſimplicity of expreſſion peculiar to himſelf and which he cannot owe to imitation. To illuſtrate his meaning, he is often obliged to make uſe of compariſons and metaphors, which have always the moſt exact relation to the thought he wiſhes to expreſs.

Though he ſpeaks with facility and ſatisfaction, he is equally willing to be ſilent, if he finds that he is not attended to with pleaſure. He then devotes his whole notice to the diſcourſe of the company; and his ſenſible and judicious replies demonſtrate that he ſuffers nothing to eſcape him.

He ſeizes with avidity all truths at the firſt moment; and rejects nothing becauſe of its novelty and before he has thoroughly examined its intrinſic merit. In this particular he is diametrically oppoſite to moſt countrymen, whoſe hereditary prejudices may be regarded as part of their eſſence.

When Kliyogg attains any beneficial diſcovery, nothing intereſts him more than to impart it to others; and he takes all imaginable pains to convince them of its utility, and to conquer their prepoſſeſſions.

Never is Kliyogg more happy, than when he happens to fall into a conference, where the ſpeakers diſcuſs, with

with an energy which the real intereſt they take in the queſtion inſpires, matters relative to the public good. On theſe occaſions, he delivers his thoughts with a noble frankneſs, and examines the duties of every ſtation with ſingular judgment; ſtrengthening his arguments with compariſons drawn from rural economy.—He attacks the errors that offend him, with great freedom, but in a manner very remote from ruſticity.

By this behavior, he conciliates the eſteem of all men of probity, who know how to value merit.

I have introduced him into many companies, whoſe curioſity had been much excited by the delineations I had made of his conduct and converſation. Nor have I ever met with any perſons who, at the concluſion of his diſcourſe, were not ſtruck with amazement at his good ſenſe; and did not confeſs to me, that my recital of his virtues had inſpired them with eſteem for a man ſo extraordinary; but that beholding and converſing with him, had raiſed that eſteem to the higheſt pitch. I have known ſome perſons peculiarly laviſh in their encomiums, after having employed their keeneſt ſatire in throwing Kliyogg and his admirers into ridicule.

Reiterated trials have convinced me that, in general, the regard paid to his character is in proportion to the diſcernment and integrity of the perſon who beſtows it; which will explain why ſeveral of the moſt intelligent and virtuous members of the republic, find infinite pleaſure in talking with him, and in hearing his ſentiments on the duties of thoſe who hold the reins of government. He traces before them, in effect and without intending it, the admired outline of their own way of thinking and acting for the public good.

The diſtinction and approbation which Kliyogg meets with, do not awaken in him the leaſt ſpark of vanity.

Limiting all pretenſion to the advantages of enlarging and improving his ideas of men and things, by frequent converſations with perſons of ſuperior rank and knowledge; he preſerves invariably, his ſimple and natural manners.—When I acquainted him with my intention of communicating his character to the world: If you think, ſaid he, with a natural ſmile, it will in any reſpect be the better for it, you are welcome; but whether men praiſe or blame me, I ſhall be neither better nor worſe.

Who would believe that envy does not ceaſe to perſecute this worthy being? Fortunately all its efforts only furniſh freſh ſubject for praiſe.—I was diverted one day with hearing one of the moſt rancorous of his neighbors exclaim, "This Kliyogg is no better than a beaſt of "burthen; he is ſhortening his days by hard working, "and forces all his family to bear him company! His "whole diſcourſe is about making people labor and do "good; though they ſay that he does not allow himſelf "much time to pray!" "But, tell me, is he guilty of "the ſmalleſt degree of injuſtice? Or, do you hear ma-"ny reports of his ſwearing, or of his ſlandering his "neighbor?" "I cannot pretend that I do; it muſt "even be granted, that he is punctual in keeping his "engagements. I alſo do not recollect ever to have "heard him ſwear, or ſpeak ill of any man: But he "tires you with the repetition of his methods of farm-"ing; and is always particular in his way of thinking. "For inſtance, he will not ſuffer his children to ſet their "feet in a tavern, or partake of any diverſion; "and makes them wear the ſame clothes on Sundays "and Feſtivals, as on working days.—He has the art, "however, of ſpeaking ſo fluently, that there is no diſ-"puting againſt him. A near relation of mine, ſum-"moned him lately before a magiſtrate, about an af-"fair that had provoked him to the higheſt pitch. He "confeſſed to me, on coming out of the court, that he

"had

"had been forced, in preſence of the judge, to acknow-
"ledge that Kliyogg was in the right in every article;
"though he was convinced then, as well as afterwards,
"that he was in the wrong; and that ſurely he muſt
"have bewitched his reaſon."—Would to heaven (ſaid I inwardly) that all my enemies may have no worſe things of which to accuſe me.

I had no farther view in commencing an acquaintance with Kliyogg, than that of extending and improving my knowledge in rural economy. I rated my own abilities much above the ſimplicity of a peaſant; and meant to inſtruct him; and, by attacking and ſubduing any prejudices he might have contracted to put him into the method of trying new experiments in huſbandry. I intended communicating theſe to the Philoſophical Society; which at that period, purpoſed to excite by premiums, the moſt rational and induſtrious cultivators to put in practice ſuch rules for the improvement of land, as ſhould be acknowledged beſt to anſwer that purpoſe.—But what was my aſtoniſhment, to find in this villager, a man entirely diveſted of prejudice; and endowed with a judgment as perfect as that of the moſt celebrated philoſopher; his ſentiments and will being abſolutely ſubſervient to reaſon! His turn of reflection, his words, his actions, ſeemed always in perfect harmony with each other. When he dwelt on the duties of the various ranks in ſociety, and the univerſal happineſs attendant on their obſervation, I was ſtruck with veneration: whilſt I liſtened, my cheeks were moiſtened with tears; and I fancied myſelf tranſported into the company of one of the ſages of ancient Greece.

One day he found me in a deep melancholy; and I could not forbear expreſſing my anguiſh in his preſence. He eagerly ſought to comfort my depreſſed ſpirits, with all the zeal of friendſhip.—"My dear doctor,
"ſaid he to me (in the courſe of a converſation on the

"nature

" nature of *ſocial obligations*) when I ſee a man give evi-
" dent tokens of diſquiet and agitation, I conclude he
" begins to be diſſatisfied with the former part of
" his conduct; and that he thinks ſeriouſly of correcting
" his errors, and entering upon a new plan of life. But
" when the mind is a prey to gloomy reflections, there
" is great danger of our making an improper choice.—
" How many are there who fancy they have done all
" that is required, when they pour forth a profuſion of
" groans and lamentable exclamations! and who ap-
" prehend that religion conſiſts in conſtantly praying,
" and in reading pious authors; whilſt they have not
" reſolution to do well in other reſpects. Loſt to
" themſelves and to ſociety, ſelf-reproach is continu-
" ally increaſing; and graſping the ſhadow, they re-
" move farther and farther from the ſubſtance of vir-
" tue; like a man, when the wind has blown duſt
" in his eyes, who thinks to get it out by rubbing
" them; but the more he rubs, the more they be-
" come inflamed and painful.—You viſited our friend
" N—— lately on his death bed. Neither his know-
" ledge, piety, nor irreproachable life, furniſhed him
" with ſufficient motives of conſolation. It is ma-
" ny years ſince he fell into the ſtate which I have de-
" ſcribed, and ſunk into a gloomy deſpondency, which
" made him burthenſome to himſelf and others.—In
" ſuch moments, a man ought to recollect that he
" has ſome duty to fulfil; and that an attentive per-
" formance of it, is the moſt acceptable worſhip he can
" pay to the ſupreme Being. The deſire of reforma-
" tion is unavailing, unleſs accompanied with endeavors
" to be uſeful to mankind by ſome exertion correſpond-
" ent to our ſtation. Induſtry and exerciſe will reſtore
" that tranquillity we have loſt, and awaken in the ſoul,
" ſenſations highly delightful!—I *am no ſtranger to the*
" *firſt ſtate of mind I have been deſcribing*. I had my
" youthful follies, as well as other people; I grew ſen-
" ſible of my errors; I felt the pangs of remorſe,

" and

"and was overwhelmed with melancholy. In this ſitu-
"ation, I ſuffered myſelf to be ſeduced by thoſe who
"ſtyle themſelves, Pietiſts or the Elect (being Herren-
"huters or the followers of Zinzendorf); and I paſſed
"all my hours in reading and praying; but I grew ſtill
"more reſtleſs and diſturbed. I am obliged to my ex-
"cellent wife for leading me back to true religion: It
"was ſhe who repreſented to me the ruin that threat-
"ened our affairs, and perſuaded me again to ſet my
"hand to the plough. An immediate reflexion ſuc-
"ceeded, that being placed, by Providence, in the claſs
"of peaſants, I was called upon to cultivate the earth;
"and to bring up my children to the ſame buſineſs.
"From that inſtant, I reſolved to apply my whole at-
"tention to my farm, and never to be a moment idle.
"I likewiſe reſolved to act towards all men, as I wiſhed
"in ſimilar circumſtances, they ſhould act towards me;
"a maxim which, according to the words of our Sa-
"viour, includes *all the law and the prophets*.* After
"theſe reſolutions my heart grew lighter every day;
"and when, in hours of relaxation, I read a chapter of the
"bible, every thing appeared clear and diſtinct; whilſt
"before all ſeemed clouded with obſcurity. Whenever
"I prayed, I experienced the moſt comforting ſenſa-
"tions; and I was then convinced of the inefficacy of
"devout forms, where practical duties are neglected;
"though when theſe are fulfilled, they give an extraordi-
"nary force to the mind."

Kliyogg was now ſilent. I thus continued the con-verſation—"You have reaſoned admirably, my dear
"Kliyogg and I acknowledge the truth of all you ad-
"vance; but your labors and mine are extremely dif-
"ferent. Yours conſiſt in manual exerciſe, mine
"chiefly in what is contemplative; which this dejection
"of ſpirits renders me incapable of purſuing, what ever
"efforts

* Matt. xxii. 40. ſays, "On theſe two commandments (*love of God* and *love of our neighbor*) hang all the law and the prophets." E.

" efforts I make, or however ſtrong is my inclination. " Corporal activity fortifies the nerves; mental activity " enfeebles them. By the conſtant exerciſe of a far- " mer's life, the circulation of the blood becomes more " free, from the fluidity being greater; whilſt medita- " tion requires a more ſedentary and tranquil life, which " thickens the blood and occaſions a languid pulſe. Thus " your occupation is calculated to baniſh melancholy, " mine to invite it. I am therefore obliged, often to fly " from reflection, and ſeek diſſipation in walking, and " the company of my friends."—" Still you are purſu- " ing your proper buſineſs (ſaid Kliyogg). In the con- " verſation of men of ſenſe, you may enter into diſqui- " ſitions tending to the benefit of mankind, with far " greater facility than in your cloſet. I have always " been greatly edified when you have been kind enough " to introduce me into company, where the diſcourſe " has turned upon the daily new diſcoveries in various " branches, and on the moſt eligible means of bringing " the old to perfection. Mutual communication here in- " forms every one, of ſomething of which he was igno- " rant; an agreement of ſentiments, animates and ſup- " ports the execution of benevolence ſchemes; and a man " can ſpread the uſe of whatever he has diſcovered. " Walking may alſo be made an inſtructive as well as " healthful recreation; by enabling you to examine, " with your own eyes, the culture of our farms; to diſ- " cern the errors our huſbandmen commit; and what " defects ſtand moſt in need of a general correction."— " You are in the right, my dear Kliyogg, (I replied.) " I will pay obedience to your advice, and ſeize every " occaſion of performing my duty. From this moment " I will ſet myſelf to the taſk; that I may feel the ſweet " conſciouſneſs of being a uſeful member of ſociety, and " regular in the practice of all its obligations; happy " to be able, whenever it ſhall pleaſe heaven, to quit " with ſatisfaction, a life ſpent in glorifying my Creator, " by being uſeful to my fellow-creatures."

I may ſafely affirm, that the admonitions, and above all, the example of this worthy man, produced in me ſalutary effects.—Let it not be thought an extravagance of fancy, if I compare his wiſdom with that of Socrates! The parallel would have been much more ſtriking, and virtue would have gained the admiration and honor it deſerves; had Kliyogg met with a Xenophon, whoſe energetic pen could have made the world properly acquainted with his character.

I am yet tempted to hope that this faint ſketch will not be abſolutely void of utility, if the features I have endeavored to mark, impreſs on the mind of my readers only a part of thoſe ſenſations I have experienced in contemplating the original.—Perhaps the deſcription I have given, may be an inducement to men of ſuperior ſcience and abilities, ſometimes to turn their thoughts and obſervations upon the lower claſs of people. Our knowledge of the various properties and faculties of the human ſoul might be more complete; and our ideas of happineſs, and true greatneſs of mind more certain and determined;* nay, I apprehend the queſtion debated by the philoſophers of the preſent age, whether ſcience and literature have been more beneficial or injurious to ſociety, might again be reſumed with great benefit.—My Rural Socrates is to me a proof, that the human mind is capable, in all ſtations, of diſplaying the whole

* This author is not the firſt philoſopher who has entered into ſuch inveſtigations. There was a book publiſhed in 1756, nearly upon the ſame plan, intitled, *The Moral Philoſopher*, by Mr. Hoffman of Dreſden; with a copper-plate and this inſcription: *Johannes Ludewig, agri ac vineæ colonus, Philoſophus, Mathematicus, Orator, Autodidactus. Caſſebudæ prope Dreſdam, A.* 1756. *Ætatis* 41.—In the *Journal Etranger*, for Auguſt, 1758, p. 188, there is a curious extract from this work. F.

Having preſented to the French tranſlator the life of Ludwig in German, he remarked, that Ludwig had inſtructed himſelf in various articles under great difficulties, but had done little which was original.—The opinion of my friend appears juſtified by the account given of Ludwig, in the firſt volume of the Engliſh Annual Regiſter, being that for the year 1758. See there p. 247. E.

whole extent of its powers; that great talents are never loſt to ſociety in whatſoever rank he who poſſeſſes them is placed; and that the real grandeur of man conſiſts in acting conformably to the faculties beſtowed. The huſbandman, the artiſan, the ſcholar, the magiſtrate, every man according to his occupation, will find ſufficient opportunities for the exertion of theſe faculties; and will render himſelf pleaſing to that Being, whoſe benevolent eye comprehends at once what is uſeful to the human race; provided he makes a good uſe of the talent he has received according to his ſtation. A wiſe and intelligent farmer may be as inſtrumental to the general proſperity, as the moſt conſummate legiſlator. The influence of his example will inſenſibly operate upon his neighbors; good morals will prevail in the village to which he belongs, and from thence be ſpread amongſt thoſe adjacent; till, by degrees, the whole country will reap the benefit of ſo excellent a model. Such happineſs cannot eſcape the eyes of attentive ſtateſmen, who are deſirous to rectify errors in government; and the utility will then become general.

This conſideration has induced me to comply with the importunities of my friends, in communicating to the public, a work at firſt undertaken with the ſole view of ſtimulating ſome of my countrymen to uſe their utmoſt efforts for the re-eſtabliſhment of agriculture amongſt us; and of pointing out the ſhorteſt way for the attainment of this laudable purpoſe. The inſtance before us proves the poſſibility of ſucceeding; and at the ſame time indicates the moſt efficacious means; that is to ſay, unremitting ardor and aſſiduity in labor; with a more preciſe and comprehenſive knowledge of the beſt methods of improvement. The firſt object requires a general reformation in the moral conduct of the peaſants; the ſecond depends upon experiments and obſervations.

The ſtrongeſt incitements to indefatigable toil are either the pecuniary advantages ariſing from it; or honorary

orary rewards beſtowed by the government and particular ſocieties. The deſire of public marks of diſtinction, is one of the moſt powerful ſprings that can influence human nature: and, in obſerving it act ſo univerſally on all men in all governments, how is it poſſible to miſtake the wiſe intention of the Creator, which ſeems ſtrongly to invite all legiſlators to employ it?—Indeed, ſtateſmen of ſuperior abilities, in every age, have conſtantly availed themſelves of its efficacy. The misfortune is, that they are not always circumſpect and juſt, in the diſtribution of marks of honor; which occaſions the profligate and ignorant to confound the marks of honor with honor itſelf; for ſince thoſe who have the leaſt pretenſions, frequently uſurp them through intrigue, they inſenſibly loſe their value.—If nobility or knighthood always furniſhed living teſtimonials of ſervices rendered to a country, the appearance of a nobleman or a knight, would animate every heart with glorious emulation, to arrive at the ſame diſtinction by the ſame path! But on the contrary, when we behold men the moſt deſpicable attaining it, as well as the moſt eſtimable; and that titles of honor are often the reward of infamy and lewdneſs; all the effect will be to give riſe to baſe intrigues, which alone will be ſure to obtain the prize, however unworthy the candidate.—In republican governments, to be choſen into the magiſtracy is an honorable diſtinction: and happy is that ſtate where dignities are the aſſured recompenſe of virtue and merit! There all things flouriſh; and every citizen is animated with zeal for the public, ſince that alone can render him an object of eſteem. There the firſt leſſon of infancy is, that probity, talents, and application, procure conſideration, and conduct to honors.——But all is loſt in a nation, where honors are laviſhed on idleneſs, intemperance, and a thouſand other vices! All that is good becomes extinct; the moſt important affairs are confided to baſe and inactive men, and become neglected; emulation

vaniſhes; and a mean, ſervile conduct is the only method employed to obtain ſucceſs.

SECTION III.

Of the Projects for the advancement of Agriculture, to which Kliyogg gave riſe in the canton of Zurich.

THE following * is an account of what paſſed at a meeting of peaſants at Zurich, choſen from the beſt farmers of the canton, in conſequence of an invitation from the Philoſophical Society. I endeavor to catch every particular of the life of our good Kliyogg, which tends to inſtruct and intereſt; though I fear that the more this worthy man mixes in our city, and the more he frequents a certain ſtile of company, the more difficult will it be to diſtinguiſh in him what is his own, from what is borrowed. What ſeems hitherto moſt to have diſtinguiſhed our country philoſopher, is his riſing to the ſublime heights of philoſophy, by the ſole force of his own genius and reflection; unaſſiſted by books or the converſation of the learned.

My deſcriptions of Kliyogg had put the finiſhing ſtroke in Zurich, to the intereſt taken in his character. Every one now wiſhed to ſee him, and to hear him converſe: ſome, becauſe they felt warmly in his favor; and others, from the hope of an opportunity of being able to detect errors in my relation concerning him. The laſt could neither comprehend nor reliſh the fact, that a ſimple villager ſhould be wiſer and better informed, than many of our magiſtrates, clergy, men of letters, and wealthy merchants. They maintained with vehemence every where, that ſuch a character could not exiſt.

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* The firſt part of this ſection is extracted from a letter written by Dr. Hirzel to the French tranſlator, Auguſt 1, 1763; for the purpoſe of being inſerted in the Supplement to the ſecond French edition of the *Rural Socrates*. E.

The deſire of meeting with Kliyogg, therefore, became general.—When it was found with what frankneſs and good ſenſe he ſpoke, envy itſelf was conſtrained to do him juſtice, and men of ſenſe and virtue gave him their friendſhip. The wiſeſt and beſt inſtructed of our magiſtrates did not diſdain to converſe with him reſpecting the improvement of agriculture and many ſubjects of civil government.—I had now an opportunity of admiring his wonderful ſagacity, and how deeply he had advanced in the art of penetrating into characters. He ſeized in a moment the diſtinctive qualities of each perſon; and in his different conferences ſoon found whether the notice paid him was owing to curioſity, to a love for truth, to vanity, or to a turn for contradiction.—He ſaw at the ſame time, with the higheſt ſatisfaction, that his reaſonings did not fail to make impreſſion; and that he gained ſufficient influence to induce him to hope, that he might be uſeful. No other motive was now neceſſary to engage him to continue frequently to viſit thoſe, whoſe diſpoſitions inclined them to reliſh, and whoſe ſituation enabled them to aſſiſt, the plans for the public good, which he wiſhed to ſee executed.

Kliyogg had it particularly at heart to perſuade the peaſants of his community to conſent to incloſing their common paſture; which is an extenſive tract of land, very ſwampy and wet, and in its preſent ſtate, of ſmall advantage; but, in his opinion, when incloſed, capable of furniſhing every farmer with food for a much greater number of cattle, and of augmenting manure in the ſame proportion, ſo material to good culture.

Kliyogg was ſenſible that the Philoſophical Society was occupied with views congenial to his own, and animated with the ſame zeal. He came often to its aſſemblies, and communicated his ideas on the methods to be purſued, in caſe they deſired that agriculture ſhould flouriſh.—He above all recommended their extending their

complaiſance

complaiſance ſo far as to *hear the opinion of the peaſants* from their own mouths, and regularly to confer with them. "It can only be by theſe conferences (ſaid he) "that you will ever form juſt ideas of the ſtate of our "agriculture; determine the preciſe poſition our cul- "tivators have reached; and aſcertain the cauſes which "have prevented their farther progreſs. Theſe marks "of conſideration for their ſtation and underſtanding, "will engage their attention, and excite a ſpirit of acti- "vity to make reflections and obſervations on the vari- "ous parts of huſbandry. By placing a confidence in "*them*, you will gain *theirs*; and they will fall inſen- "ſibly into your opinion, when once they are perſuaded "that it is not from authority, but conviction, that "you wiſh them to purſue new tracks.—You fre- "quently reaſon upon what concerns our profeſſion; "will you permit me, gentlemen, to bring ſome of my "brethren to reaſon in their turn before you upon ſub- "jects with which they likewiſe are acquainted. The "farmer imagines that he is better informed than your- "ſelves, in matters which concern him; and you muſt be "careful not to oppoſe this opinion. You ſhould rather "flatter him; and leave him to ſuppoſe that you have a "high idea of his capacity, if you mean to excite his "emulation and incline him to ſeek inſtruction."

Perceiving us pleaſed with his diſcourſe, he adviſed us to chooſe ſome ſubject proper for the inveſtigation of peaſants, and then to requeſt their thoughts upon it.—He recommended, as a firſt eſſay, the queſtion concerning *dry fences for incloſures*, which he apprehends to be carried to a hurtful exceſs in our cantons; conceiving many of them not only uſeleſs, but injurious to the fertility of land; and that the dead fences with paliſades rob the foreſts of a great deal of wood, and the laborer of a great deal of time which might be more profitably employed.

The Society could not but applaud this propoſition of our philoſopher.—But ſome amongſt them had too indifferent

indifferent an opinion of the unpoliſhed manners and underſtanding of countrymen, to expect any thing from ſuch a conference beſides confuſion and diſorder. It appeared to them that the modeſt part of the peaſants would be too timid, to venture to expreſs their ſentiments with freedom in a public aſſembly; whilſt the bold would fall into rude and noiſy diſputes, affording neither information nor advantage; and they thought that every peaſant was neceſſarily included in one or other of theſe characters.

This way of thinking led to a reſolution of requeſting the farmers to ſend us their ſentiments in *writing* upon particular queſtions in agriculture; and to excite their emulation by *prizes*. We agreed that theſe queſtions ſhould be regularly circulated twice a year, commencing with that recommended by Kliyogg concerning *fences or incloſures*. It was ſtated in this manner.

Query 1. In what caſes are fences neceſſary? and in what circumſtances may they be omitted as ſuperfluous or detrimental?

2. Where fences are agreed to be detrimental, by what method, more eligible, can land be protected?

3. Where fences are judged neceſſary, in what manner may they be rendered the moſt uſeful, according to different circumſtances; or at leaſt be attended with the feweſt ill conſequences?

We received, before the time limited, ſixteen different memorials: the ſolidity, perſpicuity, and regularity of the arguments, raiſed our utmoſt aſtoniſhment.

Kliyogg only was not thoroughly ſatisfied. "This "appears excellent to thoſe who underſtand good wri- "ting, ſays he; but it often happens that our beſt huſ- "bandmen are leaſt ſkilful in ſtile."—Our philoſopher himſelf indeed is a ſtrong proof of this. He returned therefore ſeveral times to the charge,—and at length

prevailed

prevailed with the Society to conſent to a *perſonal conference with a ſelect number of peaſants*.

They gave Kliyogg an invitation in form for ſuch as he pointed out; and many of our members undertook to invite, on their part, the moſt ſenſible farmers of their acquaintance.—The 15th of March 1763, was the day appointed; and fifteen peaſants, from different diſtricts of the canton of Zurich, appeared in the aſſembly.

The treaſurer, Mr. Heidegger, a wiſe magiſtrate, zealous in promoting every thing that tends to the good of his country, opened the conference by a diſcourſe truly pathetic.

He exhorted the peaſants to anſwer with manly frankneſs and ingenuouſneſs, the queſtions to be propoſed to them; and confined his enquiries principally to the three queſtions before ſtated.

An unexpected affair requiring the attendance of the treaſurer, I was appointed *his deputy*.

My aſtoniſhment and that of the Society in general (ſeveral of whom ſeconded me with pleaſure) was extreme, when we heard the greater part of the peaſants, each in his turn, deſcribe, with order and preciſion, the courſe of huſbandry in his part of the canton; compute the advantages and the defects; and propoſe the methods he thought moſt likely to rectify the latter. Not one tranſgreſſed the bounds of decency preſcribed: they ſpoke alternately, without interrupting each other; and without the leaſt ſymptom of animoſity or confuſion. When their opinions were divided, they objected with modeſty, and ſupported them by inſtances drawn from their own experience. If any of them departed from his ſubject, the reſt ſoon brought him back by a cloſe queſtion relative to the point they were diſcuſſing.

I ſhall not ſay any thing of the reſult of this conference, as the Society has given the public an abſtract of three prize memorials on the queſtion concerning the uſe of incloſures; and intends publiſhing an abridgement

ment of all which was collected at this intereſting conference, proper to ſerve for inſtruction to other huſbandmen.—I ſhall content myſelf with declaring that we were ſingularly edified, as much by the decent behaviour of theſe honeſt people, as by their intelligence and zeal for the public good. It is amazing with what facility, clearneſs, and energy they expreſſed their conceptions, when we conſider how very rarely we meet with the like in men whoſe genius has been cultivated from their cradle!—Upon the whole, I may venture to aſſert, that this conference did honor to human nature; and has indiſputably convinced us, that a good underſtanding and an upright heart are not excluded from any condition of life; and that true dignity is no more foreign to ſimple villagers, than to the moſt elevated ranks.

With a heart affected with what I had ſeen and heard, I could not forbear expreſſing to the aſſembly the feelings with which I was agitated.—"I have never in "my life experienced (ſaid I) a ſatisfaction equal to "what I am ſenſible of at this agreeable moment; when "I behold men of worth in the city and the country "unite their common endeavors for the public bene "fit! And you my friends from the country muſt now "be convinced that all our views center in the diſcov-"ery of ſuch methods as may tend to augment the proſ-"perity of our republic, by giving freſh vigor to the "induſtry and activity of our laborers, and endeavoring "to inſtruct them in the moſt certain rules for culti-"vating and improving the fertility of the ſoil. To "procure intelligence, we read diſſertations from all "parts of the globe, compoſed by men of talents and "likely to inſtruct us by their experience. Thoſe "of us whoſe ſituation will allow it, in order to be more "ſure, confirm this by trials of their own. I ſee, my "good friends, you are animated with the ſame zeal, "and I expect the moſt happy effects will attend your "country from it; for, in reality, it is on you that

"the

"the ſucceſs of all our enquiries depends. All our "ſpeculations will be fruitleſs, if you are dilatory in "performing your part; and if, convinced as you are of "the integrity of our intentions, you delay to execute the "plans we recommend. It depends on your endeavors "to render this a happy and flouriſhing country. Your "virtues, your candor, are ſure guarantees of your "acquieſcence: you will then have a juſt right to the "glorious title of benefactors to your country: you "will then demonſtrate that the occupation of a huſ-"bandman, is, in its conſequences, the moſt important "and honorable of all that are exerciſed in civil ſocie-"ty; and, at the ſame time, the moſt agreeable and "ſatisfactory to fulfil. What can be more pleaſing "than a perpetual contemplation of the works of the "Creator; breathing a pure and free air; confirming "the health of the body by exerciſe and labor; and be-"holding a happy fertility, the reward of care and dil-"igence? What employment can be more eaſy to ful-"fil than that, where the greater part of the ſucceſs de-"pends on a man's own conduct? How much more "unfortunate in this reſpect are we, who ſpend much "time and care before we can render our ideas accept-"able to others? And what a number of efforts muſt "be made, and obſtacles be ſurmounted, before we "can introduce them into practice, or reap the leaſt ad-"vantage from our exertions?—Continue then, my "friends, to ſecond us with all your might; give us "your confidence and friendſhip. You ſhall ſee us, in "our turn, do every thing in our power to convince you "of our ſincere regard; and to render of general uſe "the maxims we have learned from books, from expe-"riments, and from your converſation. May this "union of intereſts procure our country all thoſe bleſ-"ſings which there is reaſon to expect from it."—I had the ſatisfaction in finiſhing my diſcourſe, to obſerve ſome emotions in the countenance of my auditors, expreſſive of their approbation.

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The Society, as a teſtimony of regard and good will to their gueſts, had provided a dinner; where there was ſo general an appearance of cordiality and kindneſs, that the concluſion of the day was not leſs affecting to a well-wiſher to mankind, than the beginning.

THE Philoſophical Society having diſcovered, that *Eſſays* written by perſons *not* engaged in practical agriculture, had little comparative weight with the peaſantry; propoſed (as has been related) *Annual prize queſtions*, to which the *peaſants* replied in writing.* At the end of the year, the information contained in the papers of the peaſants was extracted; and recommended with the more confidence to the inhabitants of the country, as it had been ſuggeſted by ſome of their comrades.

The firſt object propoſed for diſcuſſion regarded the care of *foreſts*. The increaſing conſumption of wood from the progreſs of luxury and manufactures and from an augmented population, joined to the decreaſe of the foreſts, made this a neceſſary ſubject of attention; and yet it had wholly been neglected by the peaſantry, who even thought it ridiculous in any caſe to plant wood. The prize queſtions which were firſt propoſed in 1763, and continued in 1764, reſpected the ſowing, the care, the cutting,

* In the ſecond volume of the French edition of the *Rural Socrates*, a letter is inſerted dated 24 Sept. 1774; and written by Dr. Hirzel, to the Baron de Tchoudi, an officer in the French ſervice, and author of an Eſſay on *Reſinous and cone bearing trees* and of other performances. It chiefly regards the improvements in the canton of Zurich which reſulted from the hint furniſhed by the conference between the Philoſophical Society of Zurich and certain peaſants of the canton; a conference, as we have ſeen, firſt propoſed by Kliyogg.—From this letter, the following part of the above ſection of this work is extracted and tranſlated.

Mr. Young's tranſlator from this period of our work will no more be heard of, except in our Appendix. E.

cutting, and the employment of wood. The anſwers aſtoniſhed the propoſers; and proved the important truth, that ſound reaſon well directed can never miſs the truth. Profeſſor Uſteri, digeſted the whole into a body of inſtructions, which were approved even among the Germans, with whom the art of the Foreſter has approached the moſt towards perfection. Among theſe papers, the beſt was the work of a cooper; whoſe buſineſs often led him into the woods. It was ſo well drawn up, that it needed no alteration to fit it for the preſs; and the author of it in conſequence, was made the director of a conſiderable wood. At the ſame time, commiſſioners were appointed to take care of the foreſts.—The principles upon this ſubject thus becoming more generally known, the Society was encouraged to proceed farther.

It was now determined to diſcuſs every branch of rural economy, in order to arrive at a ſyſtematic ſet of inſtructions for the country;—and the next topic propoſed, regarded the means of preparing, aſſembling and *multiplying manures*, compoſts, &c.

This was the more natural, as the peaſantry were already convinced of the neceſſity of attention on this head, according to the maxim prevailing among them, that *manure is better than contrivance; [Miſt iſt iiber liſt;* mieux vaut fumier que fineſſe;] and much had been done on this ſubject, eſpecially for the increaſe of liquid manure [mare.]—It was alſo neceſſary to attack the cuſtom of turning out beaſts into fallows, as alſo into ſtubble, after harveſt; a ſort of commonage called *droit de parcours;* which diminiſhed the quantity of dung in the ſeaſon of the year, when it was beſt in quantity and kind, and when the fermentation was moſt favored by the heat of the ſeaſon; and injured alſo the turn for improvement, by checking the cultivator in the free diſpoſition of his land.—This new experiment was equally ſucceſsful with the former: many ſyſtematic thinkers were found among the peaſantry,

and

and the ſpecies of commonage above-mentioned was finally aboliſhed.

The following year the ſubject of the Society's prize was the *employment* of the manure of *the farm-yard*; for as it was eſtabliſhed in the diſcuſſions of the preceding year, that there were different ſpecies of manure, the examination now was, how beſt to apply each of them; both as to the object of culture, and the ſpecies of ſoil. More information was obtained on this head than was expected; and the memoir of Captain Togguenburguer of Martelen, an experienced and intelligent cultivator, was printed without any change being made in it.—In the reſult, the peaſantry received here again much inſtruction. It was even found profitable to manure leſs land, provided it was done upon a better ſyſtem; for the manure ought to be ſo laid, as to increaſe the *future* means of manuring, by augmenting the quantity both of forage for cattle and of ſtraw.

Theſe ſucceſſes led to another object ſtill more difficult and almoſt unknown in the country; namely, the *mixture of different earths*, and the deciſion of the *ſpecies of culture* called for by each ſoil.—It is true that in a little diſtrict of the canton named Lagerberg, they had known from time immemorial, the uſe of a marley potters-clay [*glaiſe marreuſe*] for improving clover, to the great benefit of their cattle. Gravel alſo had been applied to clay; though it was pretended that this was to enrich the fathers at the expence of the children. In the *vineyards* alſo on the ſides of the hills, the cultivator when replacing the earth loſt by waſhings from the rain, incidentally found benefit from the new earth which he brought to his old ſoil.—But ſtill the ſubject was imperfectly handled and purſued; and ſoils were not yet known by their *oppoſitions to each other;* though hence was to be drawn the grand rule for their being mixed.

The Society had next to inquire into the ſtate of the *implements* of agriculture uſed by the peaſantry; and

here

here again its hopes were equally gratified by the iſſue. A man was diſcovered who could prepare wood for ploughs, which united durability with lightneſs, and permitted the ploughing of heavy lands with light machinery. The Society had alſo the opportunity of informing the peaſantry, when they ſhould cultivate with the plough, when with the ſpade, the pick axe, or the hoe with *two branches*.

In the two laſt years, the notice of the cultivators was turned to the *watering* and *draining* of lands; two branches, in which the canton of Berne was far more advanced than that of Zurich. The abſtract of what was written on this ſubject is to be ſeen in the paper of inſtructions drawn up by Mr. Brunner, ſecretary to the commiſſion.

Theſe inſtructions were *ſent at the expence of the Society to all the pariſhes in the canton;* and the *clergy* were deſired to promote attention to them; and in particular, to get them placed in every *ſchool room*, that young perſons might acquire right ideas *as early as poſſible*.—Every day pleaſing proofs offered of the ſalutary ſpirit which was excited by this means among cultivators.

But the ſecond plan for drawing the attention of the cultivators to what concerned them, was ſtill purſued; namely, that of the ſolemn conferences which have been above deſcribed. Care however was taken to make the ſubject of them differ from that of the annual prize-queſtions. If the conference in this caſe had *preceded* the prize-queſtion, the peaſant would have been anticipated in his own inquiries, and the object of exciting his own meditations might have been fruſtrated; and if it had *followed* the diſcuſſion of the prize queſtion, mortification and other inconveniences would have occurred to many of them.

It

It was farther perceived, that the views of promoting the agriculture of the canton of Zurich could not be fully attained without an exact knowledge of the actual circumstances of the country, as regarding rural economy. Dr. Hirzel therefore presented to the Society in 1761, a plan of *tables* for each village. Different columns were appropriated to the register of the houses, hearths, families, married men, widowers, unmarried males, (whether above or below the age of puberty,) absent men, and servants; also of the married women, widows, unmarried females, (whether marriageble or otherwise,) absent women, and female servants; and last of all the sum total of the persons composing the family, with the profession or trade followed by each family. Another column exhibited the profession or species of manufactures which the family pursued. Five other columns were provided for arranging the land under one of the five kinds of landed property; namely meadows, fields for grain, vineyards, pastures, and woods.—Afterwards came twelve columns for noticing respectively the number of oxen, cows, and young cattle; horses, mares, and colts; hogs, sheep, and goats; geese, fowls, and pigeons; and lastly another for beehives.—Hence an idea was obtained of the population, the different properties, and the different means of subsistence of the different villages.—Above each column a memorandum was placed, inviting information in writing concerning the quality of the houses and land, their value or produce; as also concerning the springs rivers, and canals; and likewise respecting the precautions taken with respect to fire and other objects of police.—An extract of the marriages, births, and deaths from old registers being added, a comparison was made easy with those of the present time.—By these means the Society has since obtained accurate intelligence respecting the country. Wherever there were difficulties attending this intelligence the peasantry were called upon to explain them.

Conferences

Conferences were alſo held with ſome of the cultivators, on the ſubject of the advantages and defects of the rural economy in their ſeveral neighborhoods. Theſe conferences were attended by ſome of the chiefs of the government, by many clergy, military perſons, literary men, merchants, and artiſans. At every new conference, the aſſiſtants were more numerous than at the preceding ones; and the peaſants were always ſatisfied and ſent away in ſome reſpect or other improved.

By theſe different means, the peaſants became more and more proud of their profeſſion, and more and more attentive to its principles. Whole communities joined together to get rid of the *droit de parcours* (or particular right of commonage above noticed.) Others agreed to divide their common paſtures in marſhy places, converting them into meadows, or plantations of willow [which ſays the French editor are ſometimes as profitable as the beſt meadows, in countries where ſtraw is ſcarce.]—Others again advanced in the care of their *woods*; in working up their *turf*; or in diſcovering *marle-pits*, or other matter proper for dreſſing the land.

Economical or *Agricultural* Societies were formed in many places; and many talents called to light, which have been directed to objects highly important.

Premiums have been ſuperadded in favor of thoſe who have found out methods for employing the *poor*, to the advantage of the individual and of the community; as by improving the common paſtures, keeping in order the common woods, preventing the ravages of torrents, and making roads, &c.

Many humane perſons have alſo joined in ſubſcriptions for aſſiſting ſuch poor laborers as wanted *capital*, which was to be diſtributed by a committee of the Society; and the bailiffs [or chiefs] of the villages and the curates were invited to give advice as to the diſtribution.—Two pieces of land, which together did not contain 18,000 ſquare feet (or not a ſquare of 45 yards)

and

and which were deemed entirely barren, have been fertilized by help of this ſort without the aid of any cattle, ſo as to ſupport a whole family ; and with the help of a little work at a manufacture, ſomething was even ſaved. Other inſtances occurred of ſervices equally conſiderable and intereſting.

The Society alſo had recourſe to *a new method of advancing agriculture*. A peaſant who with great aſſiduity had cultivated a ſmall property upon the old ſyſtem, was engaged to work it under the directions of the Society upon the new ſyſtem. He was ordered therefore to keep his cattle conſtantly in the ſtable, and put their manure on his wheat land and meadows ; giving to his vines earth drawn from a marſhy meadow and afterwards expoſed to the influence of the weather. The marſhy ſpot of meadow was itſelf planted with willow ; whoſe produce farther ſenſibly augmented the dung-heap. The paſture was converted into fields, of which a third part was put into clover in ſucceſſion for the ſummer feed of the cattle, who were ſhut out even from the wood. In the moſt diſtant field, a reſervoir for liquid manure was placed ; into which water was led from a neighboring ſpring. Eighty beds of ten feet ſquare each which were ranged in a line along a narrow ſlip of land were devoted to varied experiments upon grains and forage of different kinds.—The proprietor who had before kept only two head of cattle, in the fourth year was enabled to keep three ; his wheat was doubled ; his whole land became more fertile and was more eaſily worked ; and his vines had ſuffered no detriment, though had it been otherwiſe his other advantages would have richly compenſated for it. The agricultural experiments in the mean time gave knowledge to the canton as to ſeveral articles of culture.

A few years ſince the Society received from the canton a landed property, as a *donation* to be applied to the object of experiments.

A part of this land has been devoted to the formation of a *botanical garden*, in which every year are ſeen 2000 different plants, of which ſome are extremely rare; and this garden was placed under the care of Dr. Locker.

All theſe different operations of the Philoſophical Society, let it be repeated, *are the conſequence of its firſt connection with Kliyogg*. Thus the virtues of private life may extend their influence to the whole of human ſociety; juſt as an oak by its acorns may ſurround itſelf with other oaks, which acting in like manner, the original oak becomes attended by a majeſtic foreſt.*

* The French editor in a note, informs us of a clergyman of the name of Colombel, who every year provided different prizes for his pariſhioners, of which the Agricultural Society of Alencor had the diſtribution.—He relates alſo, that M. de la Perriere, an ancient muſketeer of the King of France, gave a feſtival yearly; to which thoſe only were admitted, who had diſtinguiſhed themſelves by their exertions and ſucceſs in agriculture. Agricultural concerns formed the ſubject of a conference upon this occaſion, and the pre-eminence of thoſe who had done moſt in the year was decided by a tribunal. The pariſh of Cepede, in the old duchy of Aguillon, is ſaid by this means to have become the beſt cultivated of any in its neighborhood.

It is affirmed in a French publication, that in Alſace they have ſucceeded in raiſing ſome of the fineſt vegetables in Europe; owing to the magiſtrates at Straſburg giving a ſmall gratification to thoſe bringing to market the fineſt beet, cabbage, &c.

Gardening and *fruit trees* furniſh ſubjects which might properly fall within the objects of a *lecturer in agriculture*. Premiums alſo may be given to thoſe making known new fruits and new garden vegetables, with the various uſes to which they may be applied. In many parts of the northern world, vegetables as the companions of animal food are in various inſtances of very modern date. The advantages of the mangoult (man's-gold) of the Germans and Swiſs, an agreeable and productive kind of beet, are ſtill unheard of in different countries, where this plant would ſucceed. E.

THE

THE

RURAL SOCRATES.

PART THE SECOND*.

SECTION I.

Queries reſpecting Kliyogg, with their Anſwers†.

I AM aſked, *If Kliyogg is not the object of the malignant jealouſy of his neighbors?* If their attacks have not excited in him anger and a deſire of revenge? And in what manner he governs himſelf in this caſe?

It is not to be doubted, that Kliyogg is expoſed to the envy and malice of his brethren. He has merit, and what perſon with merit is free from this?—True merit is a perpetual ſatire on thoſe who are deſtitute of it; and the more palpable is this ſatire, the leſs eaſily it is ſupported. I would therefore recommend to every friend of mankind, who travels in order to diſcover the men of merit of different nations, to frequent thoſe places where the idle reſort in order to ſhew their talents by criticiſing their countrymen; and if afterwards he ſeeks the

* This part of our compilation conſiſts of materials found in the French, and not in the Engliſh tranſlation.—It is miſcellaneous in its nature.

† Theſe are queries from Dr. Hiilſhoff, Paſtor at Amſterdam, to Dr. Hirzel, who gives the anſwers.

the acquaintance of thoſe who have been moſt cenſured there, it will be ſingular, if he does not find *among them* perſons the moſt remarkable for their merit and talents.

The neighbors of our philoſopher ſeek to ridicule him as a ſingular man, who always endeavors to be wiſer than other perſons.—One exclaims, that he deſtroys his woods, in order to augment his manure with the ſpoils of his firs and pines. Another pretends, that he ruins his poſterity, by uſing a mixture of different ſoils; or by exhauſting his arable lands and depriving them of their juices. Others wiſh to make him paſs for a vain and worldly man, little occupied with his Creator, and truſting only to his own efforts; though in fact he only regards labor as the ſureſt means of obtaining the divine bleſſing. Others again make him a flatterer, who inſinuates himſelf into the favor of men in place, in order to depreſs his neighbors; though the only uſe which he has made of the acceſs which the ſublime ſimplicity of his character procures him among the moſt reſpected and beſt intentioned members of our government, has been, to acquaint them with the true ſtate of what happens in the country, and to lead them to favor the induſtrious cultivator. Others, in ſhort, laugh at all of his enterprizes which vary from the common courſe; and leave nothing undone which envy and malice can ſuggeſt, in order to diſtract or injure him.—He, on the other hand, always tranquil in the midſt of their intrigues, proceeds in his courſe; and oppoſes nothing to his enemies but the fruits of his labors; rich harveſts; children, who are well brought up, and on whoſe countenances are to be obſerved the ſigns of an internal tranquillity and content, and whoſe obedience and alertneſs in their labors every day increaſes his happineſs; and laſtly, the diſtinguiſhed favor of our government.

I have never properly diſcovered him in anger: much leſs have I remarked in him the ſmalleſt diſpoſition to reſentment. I have ſeen him in the diſputes between

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one pariſh and another (where great vehemence is uſual) employing only a frank, ſimple, and moſt accurate ſtatement of facts, in oppoſition to the heat of the adverſe party; and more than once, I have obſerved him ſeizing with a kind of enthuſiaſm, the means of procuring acceſs to his patrons for thoſe, who envied and oppoſed him; ſeeking to regain their good will by marks of the moſt unequivocal friendſhip and by ſervices the moſt important.—Such proceedings are exceedingly rare in the inhabitants of the country. I notice carefully every occurrence which can make me acquainted with this claſs of people; and I am every day more and more confirmed in the perſuaſion, that genius is as common in this claſs, as in any other whatſoever; but that generoſity and diſintereſtedneſs are of all their natural qualities, thoſe which develope themſelves the leaſt*; the

* The French tranſlator cites here two memorable exceptions.

One is taken from the Marquis de Mirabeau, who gives the following relation in the *Ephemerides du Citoyen* for 1769. "The farmers and vaſ-"ſals of M. de Kergroadez (in the dioceſe of Leon, in France) learning "that he deſigned to ſell his eſtate, aſſembled and deputed to him ſome of "their chiefs, to requeſt *that he would not ſell them to any in the admin-"iſtration of the finances,* and *to know in what they had offended him.*"—My friends, ſaid he with emotion, the meaſure is neceſſary from the deranged ſtate of my affairs; I can no longer live in my uſual ſtyle; and I muſt ſell, that I may at leaſt leave a wreck of my fortune to my children.—Your children, replied the old men, cannot be in better hands than ours; but as we know that they ought not to owe their ſubſiſtence to us, and our only wiſh is to reinſtate the family, condeſcend to intruſt your affairs to us. What is the amount of your debts, for they belong to us all?—Your kindneſs penetrates me, he replied; but I owe above £.12,000 ſterling, and I muſt of neceſſity quit you.—The deputies retired with this information; thanking him, and promiſing him a ſpeedy anſwer. In effect, after ſome time they returned with the £.12,000, and ſigned a contract with him, of which the minute ſtill ſubſiſts; leaving him half his income to ſupport him according to his rank, and providing for their reimburſement in forty years; and to conclude all, they preſented him with eight carriage horſes, that, in their own phraſe, *his lady might go to church in a proper manner.*

The ſecond anecdote reſpects the generoſity and delicacy of an old Anabaptiſt of the country of Waldeck: It is often recited. In the year 1769, M. de

the peaſant being too ſeldom in a ſituation to exerciſe them. Limitted generally to the ſingle care of procuring his ſubſiſtence, he ſees and habitually meets in others ſcarcely any thing beſides attempts, in one ſhape or other, to deprive him of the fruits of his labor.—But as to Kliyogg, we know how capable he is of raiſing himſelf above his fellows; and that friendſhip, condeſcenſion, and forgiveneſs of injuries, are each as natural to him, as his aſtoniſhing activity in his ruſtic labors; and theſe are the virtues which not only preſerve him in a conſtant ſtate of tranquillity and content, which nothing can alter, but which manifeſt themſelves in the divine character of his countenance.

I have lately made him a viſit in company with Baron Rudbeck and the learned M. de Biornſtal, two Swediſh travellers of merit, whoſe obſerving eye ſuffers nothing to eſcape them, which can intereſt humanity.***. We found Kliyogg juſt returned from a fatiguing journey, having that moment taken his ſeat at the dinner-table. He roſe immediately to receive us; and, much as he ſtood in need of reſt and refreſhment, it was in vain that we uſed every poſſible intreaty to oblige him to finiſh his repaſt. He entertained us with a thouſand intereſting things, conducted us into his fields, and ſhewed us the improvements which then occupied him. At our

M. de Stadler, aid de camp to the count de Stainville, having orders to ſearch for fields of grain where the horſes of his general might forage; met an Anabaptiſt, whom he enjoined to conduct him to ſuch fields.—The good man endeavored to excuſe himſelf, with a degree of calmneſs equally removed from inſolence and from fear; but being conſtrained, he deſired M. de Stadler to follow him. They had proceeded through a wood a conſiderable way, when M. de Stadler found that they had paſſed a number of fields of grain, of which the Anabaptiſt had taken no notice. When he aſked the reaſon, the old man ſtill advancing, ſaid, "the other "fields do not belong to me, but this does; ſend therefore mowers, and "tell me the quantity of forage you want."—The French tranſlator, adds, reſpecting the Anabaptiſts, that a perſon, who had been for fifty years at the head of the magiſtracy of Amſterdam, aſſured him, that during the whole of that time, *he had never found one ſerious accuſation in the public regiſters againſt an Anabaptiſt.*

our return, he gave us a country collation, and it was with difficulty that we prevented him from re-conducting us to Zurich. This trait will ſhew you, to what a point cordiality and courteſy have become ingrafted into his character.

I am next queſtioned, as to the *manner in which Kliyogg employs his long evenings in winter?* Whether he reads; and particularly whether he reads the bible, pſalms, and catechiſm? whether he is given to philoſophical meditations? whether the events, manners, and cuſtoms of mankind, as alſo the occupations and amuſements of other claſſes in life beſides his own, intereſt him?

To all this I anſwer plainly and ſimply in one word, *No*. The philoſophy of Kliyogg is entirely bounded to that ſphere, in which Providence has placed him. Deſtined to be a huſbandman, he thinks that his only vocation lies in cultivating his land, in ſupporting himſelf and family out of the produce of his labor, and in making this his true happineſs, (which is no other than content.) In this, all the faculties of his mind are employed. His lands are worked upon principles derived from his experience or his ſagacity, and ſometimes from the inſtructions of others. The uſe which he makes of the fruit of his induſtry reſts upon grounds no leſs judicious; bounding itſelf to the nouriſhment of his body, and to the preſervation and (if poſſible) the increaſe of his health and ſtrength. Every other employment of the produce of his fields, vines, and cattle, every thing tending to delicacy or luxury, excites his indignation. In the abuſes of the good things of this life, he ſees the origin of poverty, fraud, and every vice. Hence his well-founded complaints againſt drunkenneſs and the diſſolute merriment prevailing on feaſt days, and even during the week; and hence above all, the ſcrupulous attention which he gives to the education of his children, and his anxiety to keep them out of the way of

theſe recreations, though commonly regarded as innocent.

I cannot avoid upon this occaſion relating an anecdote concerning Kliyogg which paſſed in my own houſe.***. The celebrated M. de Meckel of Baſle*, having ſeated himſelf for the purpoſe of drawing the portrait of my country friend, Kliyogg laughed at my having deſired this, and lent himſelf to it purely out of friendſhip. "It "is not (ſaid he) that it coſts me much to ſit ſtill, but "I do not ſee to what good this tends: if you, howev-"er, perceive any, I conſent very readily, for you know "that I do not underſtand theſe matters." M. Meckel could not ceaſe to admire the heavenly ſparks of fire, which came from his eyes; a ſtriking ſign to a phyſiognomiſt, of force of underſtanding, philanthropy, and inward content.—But in the midſt of the operation, the characteriſtic traits of the countenance ſuddenly diſappeared; the muſcles were no longer rounded, the eyes became extinguiſhed, and the face offered nothing but wrinkles. They had juſt given the melancholy ſignal for the approaching execution of an unfortunate woman, who had deſtroyed the unhappy fruit of her illicit paſſions. "Gracious heaven, ſaid he, to what purpoſe is "it to behead this miſerable creature, (who it ſeems "was from his neighborhood)? The evil ought to "have been ſtifled in its origin: the firſt errors of this "girl ſhould have been prevented, when ſhe was ſeen "abandoning herſelf to idleneſs, frequenting ale-houſes "on feaſt-days, and giving herſelf up to corrupting di-"verſions. It is then that authority ought to have in-"terfered and ſhewn its ſeverity. It is now too late; and "the cruel ſpectacle which is about to take place, will "be without effect, *as long as youth are permitted to* "*conſider the firſt ſteps towards vice as innocent amuſe-*"*ments.*"***. Theſe impreſſions in Kliyogg are the reſult of his never having quitted the circle of occupations

* An engraver and print ſeller at Baſle in Switzerland.

tions which concern his ſtation in life; and his being accuſtomed never to think of any thing of which he ought not to think, nor to do any thing but that which it was his duty to do, at the moment.

The bible then is the only book which he reads, and this always in the manner which I have formerly mentioned.—I have ſome reaſon to doubt whether he has even read my publication reſpecting himſelf. He was more inclined to deride, than to applaud, the pains I had taken; of which he could not perceive the uſe, never having been in a ſituation to conſider the influence of ſcience upon the happineſs of men.—One of his brothers, who had for a number of years been a ſoldier in Holland, was very fond of reading; and had formed a tolerable collection of books in geography; as alſo of myſtical works, for which he was a very great enthuſiaſt. Having paſſed the latter years of his life with our philoſopher, Kliyogg without the help of erudition, had made him perceive the abſurdity of the doctrines of theſe myſtics.—But the children of Kliyogg ſometimes looked into the books of their uncle; in which they found accounts of the manners, arts, and way of living of different nations, which flattered their curioſity. Our philoſopher found that they ſometimes ſtole away from their work, or returned to it later than uſual; in ſhort, that they directed their thoughts to diſtant objects, which injured their attention to what was before them. This reading, therefore, appeared to him as weeds in the mind, which it was proper to root out: he therefore made his children ſenſible of it; begged of his brother to lock up his poiſon; and, as this worthy veteran died ſoon after of a conſumption, ſold the whole collection without delay at a low price. "This ridicu-
"lous traſh (ſaid he) was near ſpoiling all my children:
"the pick-axe, the plough, and the pitch-fork, theſe are
"the books which they ought to have in hand."—We may judge from this, how diſtant Kliyogg is from all ſort of erudition.***.

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The next inquiry reſpects the *treatment of Kliyogg to his children.*— I am aſked whether chearfulneſs, openneſs, and a proper degree of liberty prevail in his houſhold; or if he governs his family by fear, and with the harſhneſs and ſeverity common to a perſon bred in the country; and whether his children are free from ambition and jealouſy?—I anſwer, that harmonious friendſhip and an amiable gaiety, without any mixture of reſtraint, reign in this happy family; and thoſe who enter into it, find this painted in the contented air of thoſe who compoſe it.—Things indeed cannot be otherwiſe with the mode of living I have deſcribed. In all domeſtic concerns, every one of this family has liberty to give his opinion; and the beſt opinion is always followed; for all are accuſtomed to ſeek for truth without prejudice or partiality, and to govern themſelves by good ſenſe. Every one may ſatisfy his appetite; neither victuals nor money as I have mentioned, being ſhut up; nor does any thing occur to excite in any one the ſmalleſt jealouſy. Kliyogg loves, and treats, and conſults them all equally, under all circumſtances; and has no greater pleaſure, than that of ſeeing them contend who ſhall ſuggeſt what is beſt for the proſperity of the family. All have been kept, with equal care from their earlieſt infancy, out of the reach of the dangerous pleaſures of gaming and drinking; having never approached even the places where they prevail. Our philoſopher therefore ſees his own character multiplied in each of the children.—His principles indeed have become ſo habitual in them, that no temptation of fortune can engage them to quit his roof. His eldeſt ſon might have married very advantageouſly; but the ſtipulation of living with the father in-law made it impoſſible for him to accept an offer; which, without this, would have been as agreeable, as it was advantageous.

Kliyogg knows ſo well how to baniſh every ſpecies of jealouſy from his houſhold, that his ſons have received

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into it with great cordiality the huſband of their ſiſter; who has not only lived with them for many years, but has even joined his mother to their ſociety.—This man had been ſingularly prepoſſeſſed againſt Kliyogg; and, when the latter had juſt eſtabliſhed himſelf in the farm which the republic had confided to his care, he came to ſee him; but by no means ſo much with a view to inſtruct himſelf, as to form, in perſon, his opinion of this ſingular character; of whom he had conceived a very diſadvantageous idea, and whom he wiſhed to turn into ridicule by means of facts to which he ſhould himſelf be a witneſs. Having ſolid good ſenſe however, truth and worth could not eſcape him: he bluſhed at his project; ſaw himſelf obliged to reſpect the man at whom he had pretended to ſcoff; and found all that was ſingular in him, built upon ſolid reaſoning. He became attached to one of his daughters; demanded her in marriage; and obtained her, upon condition of living with our philoſopher, and working and partaking in every thing with his children. At firſt indeed there was a ſlight diſcontent among his ſons; but their father repreſented with energy the happy effects reſulting from a reunion of their labors, with the continued increaſe of profits in a family in proportion to the increaſe of its active members; while divided families and properties led to a decline of every thing: though he concluded his remonſtrances with leaving full liberty to thoſe who were diſſatisfied, to quit him. They have ſince found by experience, how much their father was in the right.

His ſon in law has become in all reſpects a ſecond Kliyogg, having adopted all the father's principles, and thinking himſelf in conſequence the happieſt of men. The mother is equally charmed at being able to cloſe her career in the midſt of a family, where peace and concord reign without interruption and are the delightful recompenſe of honeſt labor; and where the beauty of the 133d pſalm is to be felt in all its extent.

We muſt not think however, that the children of Kliyogg are wholly without recreation.——When they go for example into the fields in harveſt time, he has a violin to precede them. On the Sunday evening, he ſits among them to ſing; and though nothing is allowed to be ſung in the houſe beſides the pſalms of David, it is eaſily perceivable from the manner in which theſe pſalms are executed, that ſtrongly penetrated with the ſame ſpirit which animated the royal prophet, they taſte in this pious exerciſe ſuch a degree of ſatisfaction, that few even with the moſt refined aſſiſtance of art, are able to experience the like.*** It is here that we find the proof how eaſy it is for man to be happy, if he ſeeks only to procure true content in the fulfilment of his duty; inſtead of running after the phantoms of happineſs and grandeur which he never ceaſes to preſent to himſelf.

It is again aſked, *if Kliyogg is often alone in his fields?* If his *time never hangs heavy* upon him; or if he guards againſt this by the pleaſures of contemplation?

Whenever Kliyogg goes into his fields, he always finds employment, either in labor, or in examining the condition of every thing, or in conſidering the work or improvement which is required; ſo that his time is never a burthen to him. Add too, that notwithſtanding the great diſtance which ſeparates his own property from that which he farms, he often goes from one to the other. This walk, which laſts him four hours, ſerves as a recreation, which he often takes after other work; and it does not prevent his forwarding the buſineſs which he finds offering at his arrival. During his journey, he occupies himſelf with reflections on the proſperity of his houſhold, and the general welfare of the inhabitants of the country; he feels the value of the bleſſings with which Providence has deigned to crown his labors; and he prays that others may obtain the ſame.—He conſiders alſo the many topics ſuggeſt-

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ed by the properties over which he paſſes. If he finds a traveller, he enters into converſation with him; which, as he never goes out of his province, always turns upon the improvement of agriculture, and the benefit to ariſe from it to every country which makes it a ſerious object.

The tendency of the preſent query leads me to conjecture, that it is conceived, that Kliyogg, after a manner of his own, gives into metaphyſical reflections; or at leaſt into general obſervations relative to natural philoſophy.

This opinion requires correction. Kliyogg is ſo deſtitute of what is called ſcience, that whenever he is queſtioned upon objects which do not reſpect his profeſſion, or the civil relations in which he ſtands placed as a member of ſociety, he anſwers, I underſtand nothing of theſe things. But in return, he conceives that all thoſe who are not huſbandmen by profeſſion, cannot be thoroughly acquainted with the ſubject with which he himſelf is occupied; ſo that it oftens happens in the heat of converſation, that he ſays, "you underſtand nothing of this, and I will explain it to you." —He is himſelf then an example how little wiſdom is dependent upon learning. It muſt not be expected, therefore, that I can have much to ſay reſpecting his diſcoveries with regard to religion, either natural or revealed.

His *theology* is very brief; and this is the ſum of it,— "Fulfil with fidelity and aſſiduity all the duties and labors impoſed upon you by your profeſſion in life. "Do always what your conſcience directs in the moments when you conſult it. Look for no other bleſſing from Providence, than that which belongs to conſiderate and continual exertions. Beware of eating "any bread beſides that, which you have earned with "your own hands. Act towards others as you wiſh "they ſhould act towards you, that you may be able to "aſſure yourſelf that you are beloved of God, and man.

"Contemplate

"Contemplate death without terror."***—If he is aſked what he thinks of original ſin, he anſwers; "Do "only what is right, and be tranquil about the reſt."—If any tell him, that he leſſens the merits of our Saviour by ſuppoſing that he can deſerve heaven by his good works, he anſwers with a ſort of diſpleaſure; "I do not "pretend this; for we muſt owe this to our Saviour, "which I conſider as a point decided; but our Sa-"viour himſelf requires *in return*, that I ſhould act "well: this is my duty, and *he* has known how to "provide for the reſt."—Such are his ideas of religion; of which he is more anxious to fulfil the precepts, than to underſtand the doctrines; which yet he admits as certain, never having conceived the ſmalleſt doubt on this head.—The *internal tranquillity which religion procures him*, when he feels that he has done his duty, is to him the ſtrongeſt demonſtration of its truth.

On the other hand, he deſpiſes all religion which reſides only in profeſſions and is contradicted by actions. When he hears much talk of religion and the uſes of public worſhip, and of the neceſſity and efficacy of prayer; coming from men devoted to idleneſs, pleaſure and debauchery, and in which they permit alſo their children to indulge; or from men who ſeek to inrich themſelves by tricks and cheating; he calls the religion the church-going, and the prayers of ſuch perſons, a palpable *lie*, by which they ſeek to abuſe God and man. This deceit he conceives as the worſt of vices, becauſe it feeds and multiplies all the others; ſince the conſcience becomes deadened, when praying and going to church is thought to repair every thing. Nothing therefore ſo much agitates him as theſe perſuaſions, ſo common in the country.—It happened one day, that he was in company with two of the leading men in his pariſh, whom he had juſt aſſiſted in pacifying a warm diſpute between two neighbors; when the converſation turned upon the fertility of his fields. One of them expreſſed his aſtoniſhment at the great amount of his

wheat

wheat harveſt ; when the other, who was always talking of the importance of going to church, interrupted him by ſaying, "*and this without praying much to God*" ! —" This is more than you can know, replied Kliyogg ; " but on my ſide I know, that God bleſſes all honeſt and " diligent labor, and loves thoſe who eat no bread which " their own hands have not provided."—" Work, re- " plied the critic, is without doubt proper ; but read- " ing and praying muſt be added, or of what uſe would " be all our good books of devotion ?"—" And I, ſaid " Kliyogg, know more than one of theſe books with " which it would be better to warm the body, than the " imagination ; for all theſe pious readings render men " *preſuming ;* and they think to diſpenſe themſelves from " paying any attention, when duty and good works are " called for."—" Heavens ! what ſcandal can exceed " this, (anſwered the other ; with a fury like that which " belongs to the orthodox theologian, when pronoun- " cing upon the writings of a philoſophical theologian :) " It is plain that you have no religion, ſince you make " ſo little account of divine worſhip, and of prayer !"— " I love religion (ſaid Kliyogg) from the bottom of my " heart ; and I go very willingly to church, to edify " myſelf ; but unleſs there are good works, I maintain " that all public worſhip, prayer, and pious books are " wholly uſeleſs. If any one meditates an unjuſt act, " or ſeeks to cheat his neighbor, his prayers are ſo ma- " ny falſhoods ; for how can he in effect ſeriouſly ad- " dreſs himſelf to God and aſk his bleſſing, when he de- " ſigns an unjuſt act, and uſes fraud and artifice to pro- " cure his living ? If this is religion, is it not better to " be without it ?"—" What horrors, (returned his an- " tagoniſt !) I now believe what I have heard, to be " true ; that you have worked on the afternoon of holy " Thurſday, after having taken the ſacrament in the " morning ; and that on a Sunday you have carried " your plough from one field to another, to be ready " for your work on the Monday morning."—" It is all

" true

" true (ſaid Kliyogg ;) but as to the holy Thurſday, " the magiſtrate did not order me to refrain from work ; " and ſince, when I took the ſacrament, I made a freſh " promiſe to God to fulfil all my duties ; I thought it " no ſin on that afternoon to attend to my calling, which " is the moſt important of the duties which God has " impoſed upon me. I agree alſo that I have carried " my plough from one field to another, on the Sunday ; " but is there more evil in this, than in playing at nine-" pins on that day, as *you* are accuſtomed to do, with " ſo many others ? Does not the clergyman carry his " books from one place to another, every Sunday ; and " what are theſe but the inſtruments of his vocation ? " If the eſſence of Chriſtianity conſiſts in idleneſs, it " would be very eaſy to be a Chriſtian, and would ſuit " the fancy of many*."

You may judge from this, ſir, that Kliyogg is not of the number of rigid Chriſtians ; for he would not even be a true believer, if for this purpoſe it were neceſſary to believe, that the eſſence of Chriſtianity lay much more in precepts, than in the *application* of theſe precepts to the improvement of manners.—But he has been very far from borrowing his mode of conſidering religion from our philoſophical or moral clergymen ; for I repeat, that he ſcarcely knows any book beſides his bible and catechiſm. It is to the ſuperiority of his reaſon, that he owes every thing : it is by attending to its ſuggeſtions alone, that he has arrived at that internal calm and that ſweet content, which have ſucceeded the troubled mind with which the myſtical opinions he had adopted,

* Jeſus ſeemed to allow that works of *real exigence* may be done on the Sunday, when he ſpoke of the aſs being led away to watering or taken out of the pit on that day.—But a divine may ſay, that this has nothing to do with our *ordinary* work.—The Sunday is chiefly deſigned as a day of reſt, adds the philanthropiſt ; and the preparation for the Monday's work might either have taken place on the Saturday night or Monday morning, without giving the example of premeditated labor on the Sunday, which may not only fall upon man, but upon cattle. E.

adopted, *formerly* overwhelmed him. He is now ſo well confirmed in his principles that nothing can ſhake them.—The youngeſt of his children died not long ſince, of a malignant fever, in the eighth year of his age, Kliyogg had a ſingular affection for him, becauſe from his infancy he had ſhewn a very peculiar taſte for agriculture; all his plays being only ſo many imitations of ploughing, manuring, and other agricultural works. The diſorder had thrown the child into a *delirium* which never quitted him; and in his ramblings he always conceived himſelf to be in the fields at work. His mother thought theſe not the proper objects of contemplation for a dying perſon; and wiſhed to prepare him for death, by reading the forms of prayer adapted to the occaſion. "Of what uſe is this, (ſaid Kliyogg,) "when the poor child is not in a condition to *compre-* "*hend* any of theſe things: Pray for yourſelf only; "ſince (lowering his tone of voice,) reading aloud can "have no other effect than to diſturb our dear pa- "tient."—"But what if he ſhould die, (ſaid the moth- "er,) without our having prayed with him?"—"If "he dies, (ſaid Kliyogg,) he will die in his calling, "ſince his whole thoughts are bent upon agriculture; "and ſee how tranquil he is with it; while your pray- "ing aloud, I repeat, will only diſturb this tranquillity. "Pray yourſelf to God in ſilence, that he will deign to "receive him into his favor, if ſuch is his will."—"But what will people ſay, if we neglect theſe "things?"—"It does not concern us, what people will "ſay, when the queſtion is only what is right; and I "ſee no uſe in repeating to a child who is out of his "mind, things which he cannot comprehend. I am "perſuaded on the contrary, that it would be unpar- "donable to riſque diſturbing the ſerenity of our "child in the laſt moments of his life; and I deſire "you would be contented, at preſent, with recom- "mending him to God and his divine providence."—Saying this, he took her book and ſhut it; adhering thus always

always to his grand principle, that the *exterior* of religion is only good when reaſon avows it and the heart participates in it.

We may ſee from hence that very ſound and very vigorous good ſenſe properly forms the diſtinguiſhing quality of our philoſopher. Not that he wants imagination, as we may judge from the illuſtrations he employs to give clearneſs to his ideas, (of which my narrative reſpecting him furniſhes more than one example ;) but his imagination is always kept in ſubordination to his reaſon, and only ſerves to furniſh him with figures to render his diſcourſe more impreſſive. As to poetic thoughts ; I do not recollect his having diſcovered a ſingle one. Nevertheleſs he ſeizes and feels with force, whatever is beautiful in nature or in morals ; and whatever he feels, he perfectly knows how to expreſs ; but it is more by the animated and heavenly movements of his countenance, than by any choice of words.—*What really renders him an extraordinary man, is the perfect and inſeparable agreement of his thoughts, his words, and his actions.* This agreement I never ſaw ſo forcible in any other man ; and it is this which attaches to him the admiration and good-will of thoſe who know him ; and renders him worthy of the feelings which certain reſpectable perſons have for him, in conſequence of the feeble portrait by which I have made him known. Their eſteem for him I am perſuaded would increaſe, could they be eye-witneſſes to a life, *the whole of which is in harmony with itſelf.*

SECTION

SECTION II.

Of the Interview between Prince Louis Eugene of Wirtemberg and Kliyogg, at the Helvetic Society.*

IT was in the year 1765, at the baths of Schintznatch and in the midst of the Helvetic *Society*, that his Serene Highness prince Eugene of Wirtemberg†, desired to see Kliyogg, my description of whom had been so fortunate as to excite in him some interest.*** He had written me a letter of which the following are extracts. —"I have often wept over the ravishing and affecting "picture you have drawn of this philosophical peasant. "He confirms me more and more in the opinion which "I have long entertained, that the man who is the "happiest, is at the same time the greatest. We are "great, when we fulfil with zeal and exactness our du-"ties towards our country and our fellow creatures; "we

* The account in this section, is extracted from a letter written by Dr. Hirzel, to Mr. Gleim canon of Halberstadt, a celebrated German poet.

† This was a worthy, but bigotted prince, not much in favor with Mr. Gibbon. (See the posthumous publications of that gentleman.) He joined the coalition of sovereigns against France with great zeal; but at last was obliged to think of negotiation with that country. He died before he could conclude any.—He was succeeded by his brother, who at first persisted in the plan of negotiating, but afterwards departed from it; though a sudden death prevented this change of system from appearing.—The reigning Duke of Wirtemberg, who finished this projected negotiation by a temporary peace, afterwards married the princess royal of *England*. One of his sisters would have been at this time empress of *Austria*, but for the death of her consort; while another of his sisters is actually the wife of Paul the present emperor of *Russia*. (A. D. 1797.)

The Helvetic Society here alluded to was instituted in 1761, having for its members many enlightened persons in Switzerland, who met annually to hear a discourse from the president of the year, and to enjoy the benefit of each others conversation for the three days during which the assembly continued. It was held in the month of May. Schintznatch was the first place of the meeting; but after some suspension, the annual assembly was next held at Olten, and finally at Arau.

" we are happy, when we love our condition and the " duties which it impoſes, and enjoy the delightful con- " viction of it, and the ſatisfaction which an honeſt man " feels when he finds that he can reſpect himſelf for his " conduct.*** I am thoroughly ſenſible how much " this comparative eſtimate lowers thoſe proud mortals, " who wiſh to ſubmit every thing to their ambition; " but on the other hand, it muſt elevate ſublime minds, " which is exactly what is uſeful for humanity."

You may eaſily believe that I very willingly accepted the propoſal which his highneſs made me, of bringing my peaſant philoſopher to Schintznatch.—I ſent with ſpeed a meſſenger to Kliyogg; well aſſured that he would not fail to come immediately, nothing being ſo natural to him as to give pleaſure to his friends; and I went the following day to Brugg to wait for him at the houſe of my dear Zimmerman.—My friend Kliyogg appeared the day after, very early in the morning. He had walked all the night, having travelled ſeven leagues without ſtopping; except to refreſh himſelf under a tree with a bit of bread which he had brought in his pocket, and with a draught of freſh water taken from a neighboring ſpring. He had on him a peaſant dreſs of ticking [couti] which was very clean: and if his habit was not impoſing, there appeared a vivacity and a ſerenity upon his countenance which won every heart.

The burgrave of Donha had alſo come to Brugg to meet Kliyogg.——When I explained to Kliyogg the rank of this young nobleman, and his relationſhip to Frederic of Pruſſia, whom Kliyogg had ſo often admired; he looked at the burgrave with the piercing eye of an obſerver. He then gave his heart-felt praiſes to this king of Pruſſia; " who (he ſaid) " would never have performed miracles had he not al- " ways been *the firſt at work*.—The example of this " prince, (continued he, with a movement of his head " which in him always announces a peculiar emotion,) " has not a little contributed to raiſe my own courage,

" when

"when I have been upon the point of ſinking under "difficulties in the adminiſtration of my own houſ- "hold. Ah! ſaid I to myſelf, it is neceſſary to work "without being diſheartened; and to be always there, "where the labor is moſt ſevere; the firſt in the morn- "ing, and the laſt at night. Without this, things "could not go on; for believe me, ſirs, if the maſter is "not always foremoſt, and fails to ſhew to others by "his example the manner in which every thing is to be "performed, all is undone. The ſervant who knows "and who can do a thing better than his maſter, fol- "lows his own pleaſure in it, which will never lead him "to waſte his ſtrength in increaſing the wealth of one "whom he deſpiſes; but he will rather think of his "own advantage; and how to obtain the beſt pay and "the moſt perquiſites."—It was thus that our philoſo- pher diſplayed his wiſdom from the firſt moment of this interview.—When I endeavored to alarm him, by telling him that he was about to receive the honor of be- ing preſented to a prince, it was all in vain. He only expreſſed his joy at finding that ſuch great perſonages could carry their love of mankind ſo far, as to hold converſe with peaſants; ſince in this condeſcenſion he ſaw the ſureſt means of ſpreading plenty and happineſs over the earth.

We now mounted an open carriage to go to Schintz- natch.—As the road croſſed various cultivated fields, the burgrave took occaſion to bring Kliyogg upon the chapter of agriculture, queſtioning him about different new ſorts of grain, and artificial graſſes, &c.***. Kli- yogg condemned nothing; but only maintained, that agriculture did not fail ſo much from the want of uſe- ful plants, as of a proper preparation of the earth. "All "theſe new ſpecies of grain and artificial graſſes will "ſerve no purpoſe, (ſaid he) if there is a neglect of tillage "and of manuring, the quantity of which latter muſt "be increaſed with the greateſt care; theſe new pro- "ductions requiring as much preparation of the earth,

"as

" as the ordinary productions which we already poſſeſs. " I have nevertheleſs (he added) ſeen ſome perſons who " have devoted all their care and their beſt manure to " theſe new articles, while they have neglected every thing " elſe upon their farms."—The converſation afterwards turned upon the cultivation of madder, with which Kliyogg was wholly unacquainted ; but, when he learned that it injured other articles of culture, it ſoon ceaſed to excite his curioſity. " Our vines, (ſaid he ſmiling,) " for which we have ſo much affection, do injury " enough in this way ; our poor fields and meadows " being left to lament the want of that manure, which " we give wholly to the juice of the grape."

It was in the midſt of diſcourſe of this kind, that we found ourſelves near the entrance of the houſe at the baths. Prince Louis Eugene of Wirtemberg had already come out with all the members of the Society, to receive our country philoſopher. I took Kliyogg by the hand to conduct him towards the prince, whoſe firſt meaſure was to embrace him with much emotion ; ſaying, " I have great joy Kliyogg in ſeeing you, after all " the good I have heard of you."—" And I alſo, my " prince, am glad to ſee you, (anſwered the villager, " with the moſt marked ſatisfaction painted in his " eyes :) How charming is it, when great perſons like " you, have condeſcenſion for us poor peaſants !"—" It " is no condeſcenſion in your caſe, replied the generous " prince ; for I ſeek to raiſe myſelf to your ſtandard, " ſince you are more elevated than I am ;" and here the eyes of our philanthropic prince gliſtened with tears. —Kliyogg, was for a moment diſconcerted ; but ſoon recovering himſelf, he ſaid, " We are both good, if " each of us does what he ought to do. You princes " and great men ſhould tell us what ought to be done " and the manner of doing it ; for you have leiſure to " examine and weigh well what is moſt uſeful to a " country : and it afterwards belongs to us peaſants, to " obey, and to work with zeal and integrity ; and thus

" together

"together we form *the entire man*. Howevever advan-
"tageous for the country may be the tendency of your
"wiſeſt deliberations, your work is but half proceeded
"in, and the good is not yet realized, till the ſubject,
"the peaſant, puts his hand to the buſineſs: but we
"ſhould croſs each other in our exertions and bring on
"confuſion, and the good would be ſtill undone, if you
"did not keep us in order. Thus the peaſant is but
"*half of a man*, and the great lord alſo is but the other
"*half of a man;* and it is only when they both join,
"that the man appears as a whole, and that the work
"ſucceeds."—If our philoſophic prince was aſtoniſhed at the juſtneſs of the ideas of our villager and at the luminous manner in which he diſplayed them; he was ſtill more ſo at the interior content which he read in his eyes, while he was ſpeaking: in ſhort, he ſaw the whole value of Kliyogg: He therefore replied, "You have
"juſt uttered a heavenly truth; and it is preciſely becauſe
"you repreſent ſo well your half of the intire man, and
"fulfil your duty with ſo much integrity, that I love and
"honor you. I wiſh to heaven, that I could affirm as
"much myſelf, and with the ſame confidence;" ſaying which he a ſecond time embraced Kliyogg:—"I ſee, my
"prince, (replied the villager) by the manner in which
"you ſpeak to me, that you fulfil the duties of your
"ſituation, as well as I can do thoſe of mine; and you
"cannot believe to what a degree my heart feels elated
"at your behaviour. My labors will become doubly
"dear to me, ſince I perceive that they pleaſe ſo good
"a prince; and you would not proceed thus towards
"me, if you were not accuſtomed to do the ſame to
"others. Indeed you are not aware of all the good
"which will be produced by your condeſcenſion and fa-
"miliarity." "I ought rather to take your place (ſaid the
"incomparable prince, with his heart again penetrated;)
"for it is you, who encourage well doing; you, who are
"better than myſelf."—Kliyogg, who was now much affected, anſwered, with a tone of ſenſibility which made

a ſtrong impreſſion upon the hearts of all preſent: "Without doubt, it is more difficult to do good in your "ſituation, than for a ſubject; for when *we* fall into "error or act contrary to juſtice, you are at hand to ſet "us right or to puniſh us; but when perſons in *your* "ſphere, do wrong, you have no ſuperior to do the "ſame to you: you are abandoned to yourſelves "and to your conſciences, and alas! how difficult is it "for us to govern ourſelves."—The prince anſwered no otherwiſe than by ſhewing a ſilent admiration, which ſpread itſelf over the whole company; who were ſtruck to hear ſuch important truths delivered with ſuch frankneſs and noble ſimplicity by a peaſant.—The prince now putting his arm into that of Kliyogg, led him into his own apartment to converſe with him in private.

During all this time I had continued ſilently to obſerve the countenances of theſe two actors. I ſaw with the deepeſt ſenſations, how two ſouls, each ſo noble, paſſed one into the other: I admired in them, man in all his grandeur: the prince and the peaſant alike diſappeared; I perceived only two of the moſt excellent of men, born to love one another: and I had the happineſs to feel that I myſelf was beloved by them both.

The whole of the afternoon and a great part of the day following, Kliyogg was the object of the moſt curious attention of all the members of the Society who were preſent. He was queſtioned much about his agriculture, his manner of educating his children, and his religious principles; and he anſwered theſe queſtions with a noble freedom, which gained him more and more the affections of his auditory, and eſpecially that of his illuſtrious friend.—As for myſelf, I ſometimes kept at a diſtance, to give thoſe who had hitherto known Kliyogg by my deſcription only, the full means of examining him; and when I approached afterwards to hear the opinions that were given, I received at firſt many flattering compliments on the ſubject of my philoſopher; my hero being thought happy in having ſo good an hiſtorian.—

Many

Many however had, as yet, only heard a ſimple laborer, with great ſenſe it is true ; but he had ſaid nothing but what was common about agriculture ; not being at all familiar, for inſtance, with the new diſcoveries ; *** and knowing nothing beyond the culture uſed in his own part of the country, and ſeeking only by obſtinate labor to perfect what he had in view, in the manner I have deſcribed. Others looked for learning in him, without finding it ; but they perceived inſtead of it a great fund of ſound reaſon, and a natural good ſenſe which he applied happily to every caſe which preſented itſelf in the narrow ſphere in which Providence had placed him ; a quality which leſs creates ſurprize, exactly as it approaches perfection. It is with this quality indeed, as with a natural ſtyle ; which is then only perfect, when it is equally intelligible to all the world, and when each thinks it is that which himſelf and every one elſe would have employed upon the ſame occaſion—*** Thus Kliyogg was at firſt thought only to be a common peaſant, and a great part of the intereſt which his character had excited, was ſuppoſed owing to the coloring of the painter. But inſenſibly, the aſtoniſhing ſenſe of our ſage, and his judgment which was true and never at a fault, inſpired an eſteem which increaſed continually ; inſomuch that in the end he left the greateſt part of his auditory in an admiration bordering upon enthuſiaſm, and which by the manner in which he parted from us was carried to its utmoſt height.—It was then that I found every one agreeing with me, that my portrait had fallen very ſhort of the beauty of the original.

Kliyogg took leave of us by expreſſing his thanks ſhortly and naturally, for all the marks of friendſhip which had been ſhewn to him ; and after adding his *nun behut euch Gott* (may God now keep you), he preſented his hand to the prince and was going, when the prince ſlid into it a piece of gold.—" What does this " mean, (ſaid Kliyogg,) with the ſmile of contented " eaſe ?"

"eaſe?" To which the prince replied, that "It was on-
"ly a little preſent, by which he wiſhed Kliyogg to
"keep himſelf reminded of the pleaſure he had given
"him."—"Kliyogg then looking at the piece, ſaid
"But it is only money; of which I have no need,
"having enough ariſing from my own labor, though I
"am not the leſs obliged for your politeneſs;" and he attempted to return it.—"Keep it (ſaid his highneſs;)
"you have ſurely gained this trifle, ſince you have
"quitted your labor to give us pleaſure." "But, ſaid
"Kliyogg, my pleaſure has not been leſs than yours;
"and ſince I have ſeen from you, that great lords can
"love induſtrious peaſants; I ſhall ſo redouble my ex-
"ertions, that I ſhall regain what I have loſt. You
"cannot ſufficiently give credit to the degree of ſatiſ-
"faction I have received; and if I were to pay for the
"pleaſure which I have myſelf juſt felt, I ſhould be
"your debtor."—"But I have occaſioned you expen-
"ces."—"By no means: I came here upon a morſel of
"bread; you have kept me free of expence, while I
"have been with you; and another morſel of bread
"will carry me back. So keep your money, ſince I
"wiſh for none but that which I acquire by the labor
"of my hands; for as ſoon as any one ſeeks to acquire
"it by other methods, he is undone."—The auſtere air with which theſe laſt words were accompained, engaged the prince to take back his money; and he has ſince acknowledged to me, that he never in his life felt himſelf ſo poor as at this moment.—Our *philoſophic* peaſant, (now acknowledged as ſuch) here returned towards his home, loaded with our benedictions*.

* Our author has neglected to obſerve here, that the prince placed Kliyogg by his ſide at the two meals which our philoſopher made at Schintznatch, the whole company always dining at the ſame table. He put him in the ſame poſition at the public meeting of the Society, at which alſo Kliyogg aſſiſted. F

SECTION

SECTION III.

Particulars concerning the additional Farm of Kliyogg. Farther Accounts reſpecting his Family. His Behaviour at the Wedding of his ſecond Son.

JULY 22, 1774.— Kliyogg ſtill lives* ; and though a ſenſible change has occurred in his favor, he himſelf is always the ſame. He not only cultivates his own property after the principles he originally laid down, but another much more conſiderable, at four leagues diſtance from the former.—His paternal property by his conſtant improvements had continually increaſed in value, and he had neglected no occaſion to add to its limits. But additions to it had become every day more difficult. His example had created a blaze of emulation in his neighborhood ; where his manner of cultivation was begun to be practiſed, the ſucceſs of it having been ſo manifeſt. From hence aroſe eaſe, and an attachment of the proprietor to his ſoil ; which rendered the ſales of land leſs frequent, as well as conſiderably raiſed its price.—This led Kliyogg to think of *renting* a farm of a certain extent ; and it happened fortunately that one of this nature became vacant exactly in the neighborhood of Zurich.—His predeceſſors in it had followed maxims diametrically oppoſite to his own. Naturally idle, it appeared to them peculiarly irkſome to improve a property which was not their own and which belonged even to a corporate body ; ſo that theſe ſenſeleſs people were anxious to obtain the produce of the farm with the leaſt poſſible trouble. The effect of theſe fine reaſonings was, that the farm became every year worſe ; and that its produce diminiſhed to ſuch a degree, that their arable land, taxes included, ſcarcely

* This ſection is extracted from a letter written by Dr. Hirzel to the French Tranſlator. E.

ſcarcely replaced the ſeed it called for. They had recourſe therefore to the keeping of a tavern; which, encouraging them ſtill more in an idle life, they ſuffered it expences greatly to exceed its profits, their debts accumulated, and the abandonment of the farm was quickly the reſult of their bad conduct.

The chamber of finances, having his Excellency Mr. Heidegguer at its head, looked out for a perſon who had capacity and courage to reſtore a farm thus reduced, and who at the ſame time ſhould find his account in ſo doing.—It happened likewiſe that this farm, by its ſituation, promiſed a ſecond advantage from ſuch an employment of it; being placed between two villages where agriculture was in a very low ſtate, not to ſay entirely neglected. If the farm which belonged to the republic, ſucceeded from able management, the force of the example might produce a happy ferment among the inhabitants of the neighborhood, awaken a zeal for agriculture, and reſtore eaſe and an uſeful population. We call that an uſeful population, where the parties are healthy, robuſt, and laborious: which is very different from the weak, debauched, and idle race ſo often produced by an ill underſtood zeal for manufactures.—When things were viewed under this aſpect, the merit of Kliyogg could ſcarcely eſcape the vigilant eye of the government. He was adviſed to propoſe himſelf therefore as a tenant; and was accepted with univerſal applauſe.

The property conſiſted of ſixty-five journeaux* of meadow land, one hundred and fifty acres of arable land, four journeaux of vines, and twelve acres of common wood (that is, a wood not conſiſting of pines and firs.) It had the advantage of being all connected; having a vaſt houſe in the middle, two barns, and a preſs, which joined to a granary. The ſituation of this domain

* *Journeaux* are quantities of land capable of being each worked in one day. E.

domain is very agreeable, being upon the ſide of a hill which has a gentle deſcent to the Katzenbatch; which is a ſtream formed by the overflowing of the Katzenſee (or lake of cats.)*** But what gives the moſt pleaſure to Kliyogg is, that he diſcovers from it his paternal property, four leagues diſtant; where he goes from time to time to direct what is neceſſary to be done.—The land of the farm is of a different quality from that of his own property; almoſt all the fields of the farm being of a heavy, clayey ſoil, or at leaſt having a clayey bottom; though there are ſome ſpots which are dry and gravelly, and others where clay and gravel are mixed. Above his fields, he finds a ſandy earth, mixed with mica (or talk*) from which as we ſhall ſee hereafter, he knows how to profit. The greater part of the meadow land conſiſts of the bottom which lies along the ſide of the Katzenbatch, and is rendered marſhy by means of the adjoining hills which command it on every ſide; and even his fields have many ſwampy places in them, owing to ſprings which are very injurious to arable lands, and which in the time of his predeceſſors had rendered a part abſolutely waſte.

Thus Kliyogg received a farm, which both required and was capable of much improvement; and this was exactly what he wanted; ſince it gave him the pleaſing proſpect of exertions which would be followed by the proſperity of his increaſing family. Aſſured of ſucceſs, he gaily undertook every labor which theſe improvements called for, without being in the leaſt diſcouraged by an apparent ſterility. His penetrating eye had already detected the cauſe of what had hitherto happened, in the want of labor and contrivance; and he was ſo confident of his ſucceſs, that he wiſhed to enter into an engagement to increaſe his tythe every year to a certain amount, till he ſhould double it.

Different

* The mica, talk, or izinglaſs, found in ſand, is a thin, gliſtening ſubſtance, frequently yellow; which at firſt ſight, appears like ſmall bits of metallic leaves. E.

Different plans preſented themſelves. The firſt and apparently the ſhorteſt would have been, to have collected money ſufficient to purchaſe at once the cattle, ſtraw, and provender requiſite for making the manure, which the exhauſted ſtate of the land ſeemed to demand; and to hire laborers enough to execute the moſt preſſing improvements. But this, Kliyogg rejected; for as he had not himſelf the capital required, he thought it dangerous to borrow upon intereſt. A bad year might overſet him and ruin his credit, as he had already made great advances in the outſet of this new undertaking; and he knew that envy is never more active in attacking a man of merit, than when fortune opens to him brilliant proſpects.

A ſlower, but ſtill a certain method was, to undertake theſe improvements with the hands with which Providence had ſo liberally bleſſed his family; and to ſeek for every thing on the ſpot. But even this courſe preſented very great difficulties, as he required theſe ſame hands for working his paternal property; which if ſold, muſt be at a diſadvantage, ſince it would appear as an act of neceſſity. As firmneſs and conſtancy however, overcome every thing, Kliyogg animated himſelf with the ſight of his children who were already arrived at their ſtrength; and whoſe number might be doubled after a time by productive marriages; for children are to none more a real bleſſing, than to the laborer. He left therefore his brother at Wermetſweil, with one part of the family, to continue the management of their paternal property upon the plan which he had laid down; and with the other part, he proceeded to take poſſeſſion of the farm with a manly courage and with a firm confidence in the divine aſſiſtance. The firſt time that his ſons aſſiſted him in ploughing the new lands, they were tranſported with pleaſure at ſeeing the length of their farrows; for all the fields at their former home were in ſmall diviſions, according to the very pernicious practice generally ſeen in our countries. They

even

even ſhouted with joy in following the plough; and this noiſy gaiety ſeemed to influence and to give new ſtrength to the cattle who drew it along.

The queſtion that was next to be diſcuſſed, was where to begin the improvements; the whole of the farm being in a ſtate of ruin. The meadows gave very little graſs and of bad quality; the greater part being covered with water,*** and the reſt exhauſted for want of manure. The fields were poor; and, as we have ſeen, in many places marſhy. The vineyard looked like fallow land; and the hedges had encroached ſo much upon it, that one of the beſt portions of it was rendered uſeleſs. There was very little dung; and no proviſion for liquid manure, the former reſervoirs for making it being few and decayed. The little grain which was growing, promiſed but a ſmall quantity of ſtraw; and Kliyogg had no firs or pines to furniſh him with a ſubſtitute, as a compoſt for dreſſing his lands.—This ſtate of things had much leſſened the firſt effervescence of joy felt by his family, and there was much danger of diſcouragement ſucceeding. Kliyogg alone reſiſted the impreſſion, reckoning more than ever upon his activity and the aid of Providence.

He began with his *arable lands;* and looked around him for the means of ſupplying himſelf with *manure.*—The firſt reſource which offered itſelf to his penetrating eye, was *the ſuperfluity of the hedges*, which had run wild; and from which he pruned or rooted out whatever was uſeleſs; and then, burning it upon the ſpot, made an excellent manure of the aſhes. He thus regained ſome of his beſt ſoil; and, as time had produced an excellent mould on the ſpot, he ſpread a conſiderable part of this mould upon his fields. The waters at the ſame time finding a freer paſſage through his hedges, were drained from his arable lands, and inſtead of it ſpread upon his meadows.—His *woods* offered him a ſecond ſource for manure, as he took from them all their uſeleſs *buſhes* and brambles, which he reduced to aſhes,

aſhes, which enabled him afterwards to arrive at more mould, formed by the ſucceſſion of dead leaves.—By theſe methods he ſupplied in his firſt year the want of manure from his ſtables, which he nevertheleſs ſought to augment by all poſſible means; having for that purpoſe carefully repaired the old reſervoirs deſtined for preparing liquid manure, and formed new ones; in which he was aſſiſted by the generoſity of the republic.

After having provided for manure, his next care was to amend the *nature of his ſoil*. By a very deep ditch therefore, carried through the middle of his fields, he received the water obtained through a number of ſmall covered drains, from the marſhy ſpots contained in theſe fields; and then by larger aqueducts which were led acroſs his lower fields, whoſe waters were drained in like manner into the aqueducts, he conveyed the whole body of water into his meadows; his meadows being thus fertilized with water very proper for the purpoſe. In conſequence of theſe meaſures, his fields by degrees became entirely dry; and places hitherto the moſt incapable of culture, became as ſuſceptible of it as any of the reſt. The enormous quantity of theſe cuts was of a nature to ſtartle every one; eſpecially when the ſhort period and few hands employed in effecting them were conſidered.—At the ſame time he had recourſe to his former practice of mixing ſoils of a different nature. He had diſcovered in the piece of ground oppoſite to his houſe a little mount of gravel, which he undertook to remove, by ſpreading it upon the lower part of the field containing it, which conſiſted of a heavy clay; and laſt year he diſcovered the ſand mixed with mica (or talk,) of which we have already ſpoken; and which is a real treaſure to him, ſince it has improved the adjoining field, ſo as to make it yield an equal produce with thoſe which were the beſt manured.

By theſe different methods, Kliyogg has ſucceeded in the courſe of *four years* in doubling his crops of grain. In 1769, he reaped 4000 ſheaves; and in 1773, he reaped

ed 8000 ; though in general the latter year was leſs favorable. This crop was ſufficient to enable him to ſell one hundred muids, after paying his tythes and other taxes, and providing for the ſubſiſtence of his family.—His ſtables are well furniſhed alſo with cattle ; for while his predeceſſors had only eight horſes and four head of horned cattle ; he has five horſes and twenty-two head of horned cattle ; and he propoſes augmenting the number, ſince he ſees a variety of improvements ſtill to be accompliſhed.

His abundant harveſts produced by his improvements, naturally furniſhed a ſtill farther means of augmenting them, by an increaſe in his quantity of ſtraw, ſo precious for his dung-heap ; his crops and his dung-heaps thus mutually increaſing ; each of them powerfully reacting upon the other. This ſucceſs, the reward of zeal the moſt active and intelligent, charmed the republic of which he was the tenant ; and the government in conſequence favored him in his plan for erecting new and large reſervoirs, wherein to prepare his liquid manure.

The attention of Kliyogg to his fields did not prevent his giving attention to his *meadows ;* which in like manner he endeavored as much as poſſible to improve, in order to be able gradually to increaſe the number of his live ſtock.—Theſe meadows were of two kinds ; the *dry*, which could only be aided by the manure from his cattle, eſpecially in the form of liquid manure ; and the *moiſt*, which were by much the moſt numerous, and which he deſigned to aſſiſt by managing the water with judgment.—For this latter purpoſe, he began by digging drains to carry away the ſtagnant water ; and, as he obſerved that the river, though it ſlowly wandered along his meadows, had ſtill fall enough to allow him to take up its water where it entered his grounds, he profited by the circumſtance to make regular cuts from it ; though the water was not proper for producing graſs

of

of the beſt quality *.—He is now employed in conſtructing the trenches in his cow-houſe, which are ſo uſeful for multiplying the quantity of liquid manure; a contrivance frequent in the neighborhood of our city, and which turns to great account, eſpecially for field-vegetables. He forms all along behind his cattle a trough, a foot or a foot and an half in its width and in its depth, lined and covered with planks; the trough having its iſſue without doors. Thus placed, it receives the urine and dung of his cattle; and being always kept half full of water, it forms a thick mixture; and ſerves as a ferment, with which a very great quantity of water may in a very ſhort time be converted into liquid manure. *One* portion of this ferment being mixed with *ſeven* portions of the freſheſt ſpring-water, ſoon makes the whole become corrupt; eſpecially if the reſervoir in which the mixture is made, is of wood and placed in a warm ſituation; or if an artificial heat is ſubſtituted, in caſe a natural heat is wanting. By means of this fermentation, an *excellent manure* is produced; which proves the beſt aſſiſtant which can be given to ſuch meadow and arable lands as are naturally dry.

The gypſum [or coarſe alabaſter] of which Kliyogg has lately begun to make uſe, ſupplies his induſtry with a new means of augmenting his forage. Our country owes the knowledge of this important uſe of the gypſum to the diſcoveries of Mr. Meyer, paſtor of Kilpferzell†; who

* The mountainous ſtructure of Switzerland makes it abound with ſprings and ſtreams, many of which are ſufficiently elevated to be *conducted* with eaſe over the ſoil; and water wheels turned by the ſtreams may often ſerve to water them in other caſes, and are ſometimes ſo employed. E.

† This reſpectable clergyman, eager to publiſh his important diſcovery, has given a very detailed account of the manner of uſing the gypſum. He ſpreads the gypſum in its natural ſtate, but reduced to powder, upon meadows containing both the common and artificial graſſes; as alſo upon land ſown with peaſe, vetches, lentils, oats, rye, or tobacco. But its moſt ſurpriſing effect is upon clover; and this, in ſoils the moſt dry and arid. It does not ſuit marſhy places, where it ſinks too deep, its activity only ſeeming

who has herein rendered agriculture the moſt eſſential ſervice.

It is by this ſort of means, then, that our ſkilful cultivator is enabled annually to increaſe his number of cattle, and conſequently his manure; which promiſes him in future a circle of fertility and bleſſing always enlarging itſelf. He gradually applies cattle of his own breeding for this purpoſe, which yields him a conſiderable profit; as he is able to ſell every year a certain number of fat oxen.

Thus our Kliyogg remains true to his principles and thus theſe principles are always juſtified by a compleat ſucceſs. I have never ſeen ſo happy an iſſue ſo ſtrikingly reſulting from a judicious plan, as in the caſe of our wiſe cultivator. All

ing to exert itſelf on the ſurface.—Mr. Muller limits the quantity of gypſum to be ſpread upon a meaſure of land [journal, journeaux] of 180 perches (reckoning the perch at 12 feet of the Rhine,) to 8 ſimri; of which each contains 16 pots. A larger quantity would become rather hurtful, than ſalutary.—The greateſt care muſt be taken to ſpread this powder before the graſs or grain begins to ſhoot. Upon meadows therefore, it muſt be ſpread at the melting of the ſnow; that is, at the end of February or beginning of March; and upon fields of grain as ſoon as theſe are ſown.—A laborer having ignorantly thrown it upon his meadows after the ſhooting of the graſs, loſt four of his oxen; a gypſeous correction, which obſtructed digeſtion, being found in their inteſtines.—It muſt be beaten in the firſt inſtance in a great trough, with iron hammers, into pieces not exceeding the ſize of an egg. It is then reduced to powder in the ſame manner that apples are preſſed to make cyder, and by the very ſame apparatus. It is not requiſite that the powder ſhould be made very fine; pieces of gypſum of the ſize of a pea or bean being quickly diſſolved, when ſpread on the ground.

Such is the ſubſtance of the memoir of Mr. Meyer.—The Abbe Rozier has placed another memoir on this ſubject in his *Journal de Phyſique* (t. IV, July.) This laſt memoir confirms that of this clergyman of Kiipferzell. F.

This manure is no where perhaps better known at preſent, than in ſome of the United States; as will be found on conſulting what has been ſaid by Judge Peters, Mr. Robert Morris, Dr. Mitchill, Mr. Bordley, and others, on the ſubject. E.

All the children of Kliyogg as well as thoſe of his brother, have turned out well.—They are all healthy, robuſt and laborious; all intelligent, and virtuous. Their occupations have to all, without exception, become real pleaſures; for labor in this family is acceptable merely as labor; the only queſtion being who ſhall ſurpaſs the other; and they know no other jealouſy than the laudable emulation of excelling in their undertakings, whether the object conſiſts in directing or in executing. The tendency to luxury and ſenſuality, ſo common elſewhere, is here confined within its juſt bounds.—Even the ſervants employed under them acquire an increaſing attachment to their work; in which nevertheleſs they all agree, that they are ſurpaſſed by their maſter and his children.—There is alſo a beautiful order always prevailing in this happy family. The Sunday is employed in reading the bible and in ſinging hymns; and in deſcanting upon the bleſſings of the huſbandman, and the inward peace and content following upon the certainty of enjoying the fruits of their labor. They know the confidence with which each may ſay to himſelf—"This "is what God has given me in recompenſe for my ex- "ertions: Nothing here has coſt the ſmalleſt ſigh to "any of my fellow creatures: I have never taken ad- "vantage of the want of information in any perſon: "My ſatisfaction is therefore built in no reſpect upon "the ſufferings of others."

When the occaſion offers for ſpeaking of luxury and the ordinary diverſions of the young people of the village, who are ſcarcely acquainted with any thing elſe beſides the tavern; Kliyogg ſhews to his children how ſenſeleſs are ſuch amuſements. He gives a crowd of examples within his own obſervation, of perſons whom this bad habit has by degrees turned from their occupations; from whence have ariſen family derangements, which he has detailed, beſides a multiplicity of debts; followed by the moſt cruel anxieties, and by over-reaching and bad faith, as the only means left for procuring

ſubſiſtence;

ſubſiſtence ; and in ſhort, by the ruin both of body and of mind. He repreſents on the other hand, how their own habits of labor render them happy ; and how precious is a quiet conſcience.—Far from mixing any thing diſagreeable in his inſtructions, he accompanies the whole with an amiable gaiety ; which wins every one who hears him ; and convinces them, that he ſpeaks of the happineſs of a virtuous huſbandman from his own experience.

On the working days of this happy family, Kliyogg puts himſelf at their head to go into the fields at daybreak, after having prayed ; for they always commence the day with this pious exerciſe ; though they are not conſtrained to it, any more than to their work ; Kliyogg maintaining that no act ought to be more voluntary than that of prayer. "When we know God, he "ſays, we cannot help loving him ; and when we love "him and regard him as the ſource of every good, we "ought to feel a high ſatisfaction in occupying ourſelves with the idea of him, and in ſpeaking to him, "and in imploring his benedictions ; but not thoſe benedictions which leave nothing on our ſide to be done. "Whoever (he affirms) prays with ſuch views, knows "not the Supreme Being ; whoſe deſign it is, that we "ſhould gain our bread with the ſweat of our brow ; "and who conſequently renders the earth fertile only "in proportion to the pains we take in cultivating it."—When they are come to the place where they are to work, every one applies himſelf to his part without interruption, till the hours fixed for reſting themſelves ; when they are refreſhed with wholeſome food. Nothing is ſpared upon this occaſion ; every one from the maſter to the loweſt ſervant, eating according to his appetite ; for it is a maxim with Kliyogg, that the food of the man who works, muſt not be weighed. At the end of their concluding repaſt, every one yields to a reſtoring and tranquil ſleep ; ſuch as never is wanting when the body is fatigued, and the mind unoppreſſed with

corroding

corroding cares and gloomy diſcontent.—I have lately learned theſe facts reſpecting the admirable order obſerved in this family, from a youth whom Kliyogg had taken into it at my recommendation; and you may judge that I did not hear it without being moved.

To this interior proſperity is joined that of the exterior. The barns and granaries of Kliyogg are full, his cellar ſtored with wine of his own growth, and his ſtables provided with ſtrong and healthy cattle of his own raiſing. His rent is always paid on the day when it is due; and his houſhold is furniſhed with every neceſſary; and he is able every year, as we have ſeen, to ſell grain, wine, and cattle; and to increaſe his property. No, I repeat; never did the bleſſing which follows upon induſtry and good morals, offer itſelf to my eyes in a manner ſo palpable; and I do not fear to conclude, that Providence has deſigned that this family ſhould become one of the moſt marked examples, to encourage mankind.

In proportion as Kliyogg increaſes the proſperity of his family, he acquires freſh perſonal conſideration. His ſons may chooſe the richeſt young women in the neighboring country; although he is more and more firm in his principle, to keep all his children and grandchildren united in one family; having found by his own experience, how many things may thus be done, when ſeconded by induſtry. He has refuſed in conſequence the moſt advantageous offers, if implying the ſeparation of either of his ſons from the family; and in this, his ſons have perfectly joined him in opinion; no fortune being able to induce them to quit a father, whoſe care in educating them has ſo viſibly proſpered. It ſeems as if Providence deſigned to recompenſe them for continuing in ſuch diſpoſitions; his ſecond ſon having juſt married one of the richeſt young women of the neighborhood, who has adopted with joy the manner of thinking

and

and acting of the family; however different in many reſpects from thoſe to which ſhe has been accuſtomed in the family which ſhe has quitted.

I cannot here refrain from a deſcription of this wedding, at which I did not fail to aſſiſt. The conſtant deſire which I have to witneſs the feelings of Kliyogg in all the important conjunctures of his life, joined to the beauty of the ſeaſon, for it was in the month of May laſt; determined me to ſurpriſe my country friend.*** But what was my own ſurpriſe in meeting Kliyogg alone on the road to Zurich. Notwithſtanding the ſolemnity of the day and though his ſon was married in the city, he was now in the purſuit of buſineſs; that of purchaſing a beaſt at the fair. He was in his ordinary dreſs, with that open air which is peculiar to him.***. When he was informed of my intentions, he wiſhed to return with me to his houſe; but I reſiſted and obliged him to purſue his journey. *** Having reached the farm of my friend, I found every thing in compleat tranquillity; every one being at his uſual work.

The *brother* of Kliyogg had juſt arrived from the family-property, to take part in the family-joy. Artleſs goodneſs, with frankneſs and kindneſs, form the character of this man; and are forcibly imprinted upon his countenance.—I expreſſed to him the ſhare I took in the happineſs of his family.—After thanking me with conſiderable cordiality, he related with a tone of great ſenſibility, how he himſelf had been bleſſed by Providence, for having followed the counſels of his brother; how well all his children had turned out; and that they conſtantly aſſiſted him in his works at Wermetchweil, which continued upon the ſame footing as when the two families were united. He, in particular, ſpoke in high commendation of his daughter; ſaying that in working, ſhe had not her fellow in the country. To give me a proof of the increaſe of his circumſtances, he told me that he had found himſelf in a condition to equip his ſon

as a dragoon in the militia ; not without much expence however ; though ſtill without injuring himſelf.—He now took me out upon the new farm of his brother, to ſhew me all his improvements, made or projected.

When we returned from our excurſion, we found the *ſon-in-law* of Kliyogg ; who to my great aſtoniſhment, appeared to ſhew ſome coolneſs in his manner of receiving the compliment which I addreſſed to him upon the ceremony of the day.—" How happens it, (ſaid I) that " upon a day when Providence ſo manifeſtly ſhews its " favor to the family, that you appear ſo little ſenſible " of it ?"—" I am perfectly impreſſed as I ought to be, " (ſaid he,) in that reſpect ; but our father on his ſide, " ought not to be ſo ſingular as he is."—" How is that, " (I anſwered, ſtill more aſtoniſhed ;) for your father " was very gay when I met him ?"—" Of that there is " no doubt ; but it is always in his own way, from " which he will never in the leaſt depart. He would " not be dreſſed to day differently from his mode on " other days ; he inſiſted on all the family working as " in common, till noon ; and if we had conſented to his " own method in every thing, we ſhould have been the " laughing-ſtock of the neighborhood. The bride-" groom forſooth, alone and without attendants, muſt " conduct the bride to town to be married ; and they " muſt even go on foot, though we had two hor-" ſes in the ſtable. All decorum upon this occaſion " he treated as a folly, which called others from " their work and gave them a leſſon of idleneſs ; " adding, that when peaſants kept horſes, it was for " work, and not to indulge ſuch idleneſs. We could " ſcarcely even perſuade him to let his ſons put on the " new clothes which they at this moment wear. And ſo " occupied is he with his idea of working, that he laughs at " all the amuſements, in which one is ſometimes inclined " to indulge oneſelf."—" My dear Hans, (I anſwered,) " you fill me with an aſtoniſhment, from which I can-" not recover myſelf. Have you not more than once

teſtified

" teſtified to me your happineſs at having entered a
" family, where abundance reigns, and along with it,
" joy and quiet; which, at the ſame time you allowed,
" was the reſult of the great order eſtabliſhed in this
" family, and of the conſtant zeal ſhewn in it for work."
" —I confeſs it, (he replied,) but one muſt take care
" not to become the ridicule of one's neighbors; and the
" wedding day of a ſon is a proper time to ſhew one's-
" ſelf, and to indulge in ſome expence, eſpecially if one
" has the means."—" True; but if we judge by com-
" mon opinion, a holiday and the day of a fair or of a
" village feaſt, are alſo privileged days, which admit of
" more expence and amuſement than other days?"—
" But not ſo much (he replied) as a wedding day."—
" There are few people however, (ſaid I,) who make
" this difference; and the zeal with which your father
" always prevented his children from participating in
" the diſorders of the more ordinary holidays, once
" ſeemed as ridiculous, as his preſent ſeverity in re-
" trenching whatever ſeems to him uſeleſs in the preſ-
" ent wedding. Yet it is to this ſame zeal which is ſo
" much cenſured, that you in a great meaſure owe the
" proſperity which you enjoy."—" Certainly (here ex-
" claimed the honeſt Felix, the *brother* of Kliyogg, with
" a deep ſigh) our people revolted, like you, at the ſin-
" gularities of my brother; and even attempted to
" make me go myſelf into debauch; but how often do
" I not bleſs God, that I reſiſted them, and yielded to
" my brother. Do we not ſee the favor of Providence
" attending us on all ſides?"—" I grant, (returned
" Hans) that this was perfectly right, when you were
" poor, and your children not of an age to help you;
" but, at preſent, when our means are increaſed, theſe
" things ought not to be ſo narrowly attended to."—
" But do you want any thing (I ſaid:) are not you well
" fed and well clothed: and are you not beſides healthy
" and merry?"—" This is all very true (was the anſ-
" wer;) but it does not prevent our being ſneered at,

" when

" when we do not live like all the reſt of the world."—
" But who are theſe ſneerers?"—" All our neighbors!
" who never ceaſe to obſerve, that we are very ſingu-
" lar people."—" But ſay (in return) is it not very
" honorable for your father, that he has a free acceſs to
" perſons at the head of the republic; that he receives
" viſits from perſons of all ranks, who think it an honor
" to know him; that ſtrangers from all countries often
" come to him; that even princes treat him as their
" friend; and that his ſons can have the beſt matches
" in the country? What peaſant was ever honored like
" your father? Yet it is from theſe very ſingularities, of
" which you complain, from his unalterable aſſiduity in
" his labor, and from his care to inculcate the like ar-
" dor in his children in their early youth, in order to
" preſerve them from the diſorder which is ſeen reign-
" ing every where elſe; that all theſe marks of diſtinc-
" tion ariſe, and that his family ſo eminently proſpers.
" Without theſe qualities, he would have remained a
" poor peaſant, confounded in the crowd; and God
" knows what would have been the lot of his children:
" they would probably have been diſperſed, and forced
" to ſeek their bread among ſtrangers."—" There is
" no diſputing this; but ſtill things may be puſhed too
" far."—" But pray, (my dear Hans) when you deſcend
" a ſteep hill with your waggon, why do you put a drag
" to your wheels?"—" Certainly that the waggon, preſ-
" ſed on by its weight, may not ruſh with violence, and
" cruſh the cattle which are yoked to it." " And why
" do you put a clog on the feet of your colt, inſtead of
" leaving him entirely at liberty?"—" That he may
" not hurt himſelf in his ramblings and may learn a
" ſteady pace."—And yet, my friend, you are angry
" with your father, becauſe he puts a drag upon *you*;
" and prevents you from being hurried on by bad ex-
" amples towards the luxury, debauch and idleneſs,
" which may drive you into perdition. Alas, my poor
" Hans, let your father proceed: the manners of our

" days

"days are ſo ſeducing, that all which he can do, will not "prevent your yielding to them a little. You may "thank God therefore, that he holds a tight rein to "hinder you from falling."—"Well, I agree (ſaid "Hans,) that I am wrong in this particular; but he at "leaſt ought to count us for ſomething, when the queſ-"tion is how to diſtribute our work; for he will al-"ways go on in his own way. I have now for a long "time deſired that the cow-houſe might be properly "arranged, to enable us to make liquid manure, which "is ſo proper for our meadow land; but he will never "yield to me; and our whole attention has been "given to the carrying off ſand and gravel to improve "our arable land."—"But have your meadows been "neglected?"—I do not ſay that they have; but our "improvements might as well firſt have been there."—"Agreed; but would you recommend one to under-"take one thing, and another to undertake another."—"That is not a point which I can maintain; for an union "of forces is what is moſt eſſential to work, if we wiſh "things to go well; ſince as ſoon as theſe forces be-"come ſeparated, for different objects, nothing great is "any where done."—"Thus then, according to your "own opinion, it is neceſſary when opinions differ, that "one ſhould take the lead; and in this caſe, ought that "of the father or the children to be preferred?"—Hans had too good a heart to anſwer me any otherwiſe, than by the bluſhes which covered his countenance. He now ſought only to excuſe himſelf; urging that "a will-"ing and active workman could not be blamed, if he "ſometimes pretended to give his opinion upon the "manner in which his work ſhould be conducted."—This I aſſured him would never be taken ill by his father-in-law; but that we fathers were often obliged to appear outwardly more ſevere towards our children, than we really were; and that he would ſoon have to make the proof in the caſe of children of his own.

I now desired Hans to let me see their cattle, and to carry me into the parts of the farm which we had not before inspected.—The parts which had been improved after his own hints, were those which he shewed me by preference. The good sense of his observations, and the content which glistened in his eyes whenever he could shew me proofs of his ability; confirmed me in my persuasion that he was a son-in-law worthy of Kliyogg; although little passions and certain prejudices, too deeply rooted in him, led him at times to revolt against maxims dictated by reason.

Kliyogg at last returned home.—I asked him smiling, "How he came to be so avaritious, as to make his peo-"ple work thus upon a wedding-day; and why he did "not appear in a new coat, made after the manner in "use among country people at their ease;"—"All "these follies, (he answered with a smile,) have given "much thread to be twisted over again. They are al-"ways preaching to me here, that we are much too sin-"gular, and obtain the laugh of every one; and you "will not believe, my dear doctor, how much trouble "I have in keeping down these follies. Bad examples "however are too numerous; and these young people "would be run away with by them, if I did not daily "combat them."—"You ought however to relax your-"self a little more."—"I ought to relax! Why I do "so but too often; and if I went but a little step far-"ther, all would be lost. I have already proofs how "necessary it was to stand stiff against the first com-"mencements of mischief in their tender youth; and "if my good folks were not as well fixed in good habits "as they are, I should no longer be able to keep them in "order."

When the wedding party came in, I found the sons and daughters of Kliyogg much better clothed and more in fashion, than in truth I had expected. None besides Kliyogg and his brother Felix appeared in their ordinary

habits;

habits ; but it was to be learned from their countenances, that true interior ſatisfaction comes from a cauſe very different from exterior ornament.

No time was loſt by the family in placing themſelves at table, and the reſt of the day was conſecrated to joy. —What now ſtruck me the moſt was the familiarity of the ſervants ; who were not diſtinguiſhable from the children of the family. Companions in labors of the field, they are permitted to uſe every liberty at the table, and to partake in whatever was ſerved. The only difference to be found between them is, that at *work*, the ſervants are always out-done by the maſters ; for as we have before ſeen, every one in this houſe endeavors to ſurpaſs the other in his exertions.

During the entertainment Kliyogg enlivened the whole company by his converſation. I never ſaw in him ſo much of what is called brilliancy, without its ſpoiling however the ſtrong good ſenſe which conſtantly diſtinguiſhes him. He turned into ridicule both parade and ſenſuality ; in which moſt perſons place their felicity, though they are in effect vices leading to unhappineſs and want. Without offending any one, for which ſome ſkill was requiſite, he intimated that the dreſs of the bride was by no means conformed to principles.—It was objected to him that he declaimed continually againſt ſhew and vanity ; and yet had for his wife the moſt ſtately of all the women of his village. That, replied he ſmiling, is a proof in point, that even a ſtately woman will not diſdain a laborious man, though plain and modeſt ; and conſequently that one may pleaſe by other means beſides that of ornament in dreſs.—He then began to praiſe his ſervants, in an agreeable irony, for the trouble they had given him to diſſuade them from going to work that evening ; and to lament the fatigue put upon them, in bringing home in pomp the clothes and other paraphernalia of the bride [braut-fuder.]

He afterwards led the converſation to the ſubject of the encouragements which the government and Philoſophical

ſophical Society give to agriculture ; ſhewing the miſchief ariſing from the country people not being ſenſible of the value of their aid ; but on the contrary, feeling diffident towards theſe perſons. He dilated upon the felicity which might reſult from a general union, in order to diſcover, adopt, and give vigor to whatever was beneficial, &c.—The time paſſed thus in ſenſible or joyous diſcourſe ; and I was particularly gratified to ſee Kliyogg the ſame in all circumſtances ; and thence to prove more evidently than ever, that happineſs neceſſarily flows from a conduct founded on ſolid principles ſteadily purſued. Filled with this happy perſuaſion and determined myſelf to profit by the example of this ſage, I quitted him after wiſhing him a thouſand bleſſings.

SECTION IV.

New Viſits to Kliyogg. New Views of his Huſbandry, Philoſophy, and Family. His ſecond Marriage. His laſt Illneſs and Death.

[N. B. The Editor of the preſent compilation has fortunately obtained the materials for this ſection through a friend, who is miniſter of the goſpel in Switzerland ; and who to the qualities which become his vocation, joins conſiderable general learning, with great zeal and induſtry, and alſo an acquaintance with agriculture. He is in particular an admirer of *German* agriculture,

agriculture, which with others he finds to be more advanced in many ſituations, than the average of that of the Engliſh; eſtimating the latter as it is exhibited in the accounts publiſhed by the Agricultural Society of Great Britain. As a proof of his own ſkill in agriculture, this reſpectable perſon had ſo improved a piece of neglected land given to him by his pariſhioners, by the uſe of blue marle found on the ſpot; that he ſoon ſold it for a very remarkable price. Nothing could be more pointed to the moſt ſuperficial obſerver, than the difference between this land, and the unimproved land ſtill ſuffered to remain in its neighborhood.

The materials in queſtion were *extracted* or *abridged* by this perſon from a *German* work originally publiſhed by Dr. Hirzel†. They were preſented to the Editor in a French dreſs, and are now with ſome farther abridgment firſt tranſlated into Engliſh. E.]

† The title given to in French is, "Un coup d' œil ſur l' harmonie & "la nobleſſe dans les differentes claſſes des hommes;" or "A ſketch con- "cerning harmony and nobility of character in different claſſes of men."

PAGES 3—4. Contain only compliments to the ſenator Angelo Quirini of Venice, to whom this ſketch is addreſſed.

p. 4. Dr. Hirzel repeatedly affirms, that he has ſeen tears of princes flowing, when they recognized in the countenance of the peaſant Kliyogg the nobleneſs of the human character, and felt their own imperfections. More than once he has had the ſatisfaction alſo to obſerve learned men, who at firſt uſed great efforts to put their talents upon a level with the comprehenſion of this peaſant, finiſh by being his attentive hearers; and after having borrowed hints from his good ſenſe, devote with enthuſiaſm their abilities to uſeful things.

p. 5. Various perſons who had conſidered the picture of Kliyogg by the author as a poetical fiction, have found it falling ſhort of the original, when they have become acquainted with this admirable man, &c.

p. 6. Kliyogg was a means of furniſhing many occaſions of obſerving other men and weighing their merits. In hearing the friendly diſcourſes between this peaſant and people of quality and merit, the author felt all the happineſs of being a man. He ſaw as it were embodied, in this living example the great truth, that wiſdom, virtue and hapineſs are the ſame in every condition; and that the external circumſtances of the prince, the learned man, the artiſt, the peaſant, and even of the ſlave, have no more value, compared with the finer qualities of the human character; than dreſs has with regard to the human body. Dreſs ſometimes conceals the defects of the body and furniſhes marks of diſtinction, but never can give us beauty or ſtrength.—p. 7–9. The author not being in a ſituation to travel or to make bril-

liant

liant acquaintance, finds this made up to him by the crowd of ſtrangers who have addreſſed themſelves to him in order to ſee Kliyogg.

p. 14. The author gives an account of a viſit to Kliyogg made in company with this Venetian ſenator and his fellow-traveller Dr. Seſtari.

They met Kliyogg in his marle-pit; that mine of farming gold, which has enabled him ſo to improve the heavieſt of his lands, that they bear different ſorts of wheat for three ſucceſſive years without the aid of any other manure. He was loading a waggon with marle to be carried into a field juſt obtained by an exchange; and which had been ſo much neglected, that nothing was to be ſeen upon it except here and there a few pines. p. 15. This was the ſpot choſen for the conference. p. 20. Dr. Hirzel ſays that it was long, perhaps for ages, that this treaſure had lain hid under cultivation; and that it was at length allowed to Kliyogg to diſcover and make uſe of it to give to his other lands a new degree of fertility; and thus to recompenſe the labors of a reſpectable peaſant whom Providence had deſtined to ſerve as a proof and example, that the divine benediction accompanies the cultivator who is laborious and induſtrious.***

Kliyogg ſtruck off with his hoe a piece of this marle, bleſſing the hour in which he had diſcovered this treaſure, and thoſe perſons who had inſtructed him in the uſe of a mixture of different ſorts of earth. He ſaid with the moſt lively emotion of joy 'I owe to this marle 'not only abundant harveſts, but the character of my 'children. It is true, that they murmured againſt me 'at firſt, for employing them in hard labor *even during* '*the winter*, which other peaſants paſſed in idleneſs and 'ale-houſes, or in uſeleſs talk.' "*Why* (ſaid they oft-" en) *are we not equally with them to enjoy the fruits of* "*our labor, and to repair in this manner our fatigues*

"*from*

"*from the ſummer?*"—'My children could little com-
'prehend that conſtant labor gives health and force,
'and that want of occupation and indolence deprives us
'of theſe. But what particularly increaſed their diſ-
'content was, the tone of raillery with which our neigh-
'bors ſpoke of our work: "*Of what uſe* (exclaimed
"theſe people) *are theſe heaps of ſand: is he going to*
"*turn his fields into deſarts*"? and ſo on. Hence I
'had need of all my paternal authority to keep my
'children to labors, which they held not only as uſeleſs,
'but even miſchievous. (p. 23.) But at length the rich
'harveſts with which Providence bleſſed us, forced
'them to confeſs, that I had ſaid nothing which was not
'both true and uſeful. They now enjoy the beſt health
'and remarkable ſtrength. They acknowledge that
'they do their duty to God, when they fulfil the duties
'of their ſtation, and when they work with zeal and
'judgment. They deſpiſe the hypocritical diſcourſes
'of the idle, who after croſſing their hands, expect in
'that ſtate the divine bleſſing; madly flattering them-
'ſelves that they ſhall deſerve it ſolely by prayers which
'they do not underſtand, and by frequenting church or
'reading books of devotion.'

The author's companions repreſented to Kliyogg, that it was nevertheleſs proper to allow to his children ſome leiſure and recreation.—But Kliyogg replied, 'I pro-
'cure for them, as often as poſſible, the joy which ac-
'companies the view of the bleſſings ſhowered upon us
'byProvidence. (p. 24.) Every harveſt I hire a violin-
'player, who amuſes us while we are at work, and with
'whom we often ſing with enthuſiaſm one of the pſalms
'of king David; feeling, ourſelves, joyous as Kings, and
'raviſhed with the goodneſs of our Creator.'—'This is
'all well (ſaid they;) but younug people demand other
'recreations; and, in particular, on feſtival-days they
'require to be amuſed with their companions.'—'As
'to feſtival-days, (ſaid Kliyogg,) we employ them in
'going to hear a ſermon, in ſinging hymns, in talking

'upon

'upon every ſubject which preſents itſelf in walking 'in our fields, and ſo on. But may God preſerve me '(p. 25) from ever permitting my children to go into 'noiſy company, into taverns, or into dancing houſes: 'ſuch indulgence would only ſerve to ſpoil them, and 'precipitate them into the depths of corruption and 'misfortune. I acknowledge none to be true pleaſures, 'which do not encourage us in our work, and preſerve 'our conſciences pure and ſpotleſs.'

p. 25. The company now deſired with much intereſt to learn what Kliyogg thought on the ſubject of God and Religion. He explained himſelf as follows. p. 25—26. 'I read in the bible that God created and pre-'ſerves the world; that his mercy has engaged him to 'ſuccour us in our natural corruption, and to pardon 'our ſins through Jeſus Chriſt, as likewiſe to aſſiſt us 'by his Spirit in the practice of virtue; and that he 'will make us happy in this and the other world, if we 'obſerve his commandments and imitate the virtues of 'our Saviour. In effect, I have only to open my eyes, 'and to regard by turns the ſtars of heaven, the moun-'tains, the plains, the animal creation, and the innume-'rable productions of the earth; to feel the truth of the 'exiſtence of a creating God. I labor, I educate my 'children, I fulfil as much as poſſible all my duties; 'and the fertility of my fields and the aid given me by 'my children, convince me, that God graciouſly bleſ-'ſes thoſe who obſerve his commandments. This en-'courages me in my exertions; and I enjoy the divine 'aid with gratitude and praiſes for his bounty. My 'heart is content and tranquil; and I reſt aſſured 'that Providence does and will do every thing for 'me, which can render me happy in *this* life and in *that 'which is to follow.* I do not know in what form it 'will judge it wiſe to accompliſh the latter point; but 'it is enough for me to know that it will certainly do it.'

p. 27. In order to ſound Kliyogg and learn whether his heart was free from religious rancor, Dr. Hirzel

ſaid, " Do you know Kliyogg, that theſe perſons are " catholics ?"—He anſwered, ſmiling, ' And what does ' that ſignify, provided they are virtuous ; and of this I ' do not doubt, judging from the friendly manner in ' which they are diſpoſed to converſe with peaſants and ' to inform themſelves of their occupations. I eſteem them ' the more, ſince though ſtrangers, they ſhew me affection. ' It is not their fault that they are not of the reformed ' religion. I alſo ſhould be a catholic, had I been born of ' catholic parents. I ſhould eſteem a Turk or a Pagan, ' provided he were virtuous : I ſhould even love him bet- ' ter, ſince it his harder for theſe to practice virtue, ' than for Chriſtians to do ſo.'

p. 28–29. To diſcover whether Kliyogg was contented with his condition, the companions of Dr. Hirzel aſked him " whether he would exchange his ſituation ' for that of a nobleman ; and if he would not rather ' command than obey ; aſſuring him, that a good fath- ' er of a family like himſelf, who ruled his houſhold ' with ſo much zeal and firmneſs, would be very capa- ' ble of conducting a much larger ſociety."—" God ' preſerve me from this, (ſaid he) : I would rather an ' hundred times be a peaſant than a lord."—' And ' what is your reaſon, when it is ſo pleaſant and praiſe- ' worthy to render men happy by good laws ?'—' I ' have nothing to object to this ; but it is a fatiguing ' employment ; and I find in my condition, much fewer ' obſtacles to doing what is good and uſeful, than you ' do in yours. What occaſions me moſt vexation and ' trouble in my labors, is the obſtinacy of my ſervants ; ' whom yet I have the power of diſmiſſing whenever ' they ceaſe to obey me. For you gentlemen, who alſo ' have need of perſons to aſſiſt and work for you ; I ' know that theſe, like my own ſervants, are ſometimes ' ſufficiently ignorant and obſtinate to oppoſe the moſt ' uſeful of your enterprizes ; and yet you cannot al- ' ways drive them from your ſervice : But yielding to

their

'their obſtinacy, you are often forced to renounce the 'good you had deſigned to perform.'

p. 29–30. The next object of the party was to learn whether Kliyogg was inſenſible to vanity; and Dr. Hirzel was therefore deſired to inform him, that they had brought with them a conſiderable painter to take his portrait, to be exhibited to public view at Venice. Kliyogg anſwered with a ſmile, that "this would nei-'ther render him better nor happier; but that neverthe-'leſs he would not oppoſe their wiſh, if they thought it 'could give ſatisfaction to any, or be of uſe."—ButKliyogg had no idea of the flattery ariſing from glory. Dr. Hirzel was convinced of this, by ſeveral viſits which had been made to him by princes. He felt indeed much gratification in ſeeing perſons, ſo elevated, condeſcend thus in his favor; and expreſſed this in his compliments to them; but he never ſhewed any marks of being proud in conſequence. Hence theſe princes, in proportion as they gained an inſight into his character, diſcovered in him the Rural Socrates, and reſpected and loved him as ſuch.

The ſecond article in the original of this work by Dr. Hirzel (from p. 89 to 178) regards the *progreſs of knowledge in modern times, and the manner of enlightening a people;* but it ſays not a word of Kliyogg or of agriculture.

A *new Examination of the philoſophy* of Kliyogg follows; addreſſed to Mr. Mercy, Bailiff (or civil chief) of St. Pierre in the Black foreſt (oppoſite to Alſace.)

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p. 199—202.

p. 199—202. Dr Hirzel devotes one of the fine days of the ſpring to a viſit to Kliyogg, in order to examine his philoſophy anew.—He did this with the more eagerneſs, as the family of Kliyogg had its peace diſturbed ſince his *ſecond marriage*. His children often complained of the harſhneſs and obſtinacy of their father, and thought themſelves privileged to oppoſe him; regarding his ideas of propriety and economy (for he was frugal in ſpite of the increaſe of his fortune) as ſingularities which expoſed his family to deriſion. Often did they controvert his plans of agriculture, in which he was always in purſuit of ſomething new which called for much labor, and was often inexplicable; and fame, as uſual, magnified their quarrels. The family began to deride our philoſopher and to attribute his vivacity to the power of wine; which was ſaid to be his great enjoyment, ſince he had planted a vineyard of his own. —The author himſelf indeed feared either that Kliyogg was deſerted by his philoſophy; or that he had drawn too favorable picture of him, ſeduced by enthuſiaſm, &c.

p. 202—204. To diſcover the truth the author began with addreſſing to Kliyogg different ſhort queſtions; and, pretending ignorance of all which had paſſed ſince their laſt interview, he left him time to anſwer at his leiſure, &c. But all the anſwers of Kliyogg ſerved only to perſuade the author, that he ſteadily entertained his old ideas and followed his old principles; and that in ſpite of the luſtre of his fame, he was always the ſame. This made it the more incredible to Dr. Hirzel, that ſuch a man ſhould ſuffer himſelf to be led away by paſſion, obſtinacy, anger, jealouſy, and the love of wine. It is true, that he himſelf confeſſed, that he ſometimes loved wine too much; but he bluſhed at hearing the exhortations which the author addreſſed to him on this ſubject, and promiſed to correct himſelf. The efforts which he made on this ſubject, convinced Dr. Hirzel,

that

that his heart had not changed its ſentiments, and that his reaſon ſtill controlled his paſſions.

p. 204—205. What had paſſed upon the preceding occaſion, engaged the author to devote another day to Kliyogg, in order to ſtudy his character with redoubled attention; namely the 11 April 1777.

p. 205—206. At his arrival Dr. Hirzel found Kliyogg occupied in digging a ditch near his cellar, of the depth of 5 feet, and ſome hundred paces in length; in order to drain away its water into an adjoining river. He was working with all his might, in an old and tattered dreſs.—His ſons bluſhed at the ſight of their viſitant; but Kliyogg after welcoming him, ſaid, "you find me, 'my dear doctor, in the worſt of my clothes; at which 'theſe gentlemen bluſh; but you will be ſenſible, that 'it is exactly thus that I ought to be dreſſed, to work in 'the manner the caſe requires. If I were better dreſſed, 'a part of my attention would be beſtowed upon my 'clothes, and my undertaking would fare all the worſe 'for it. Nothing ſaid he with vivacity, is more hurt-'ful to a peaſant, than pride and luxury in dreſs: they 'withdraw a part of his attention from his work, which 'will only be done ſuperficially in this caſe, and many 'eſſential things will eaſily be omitted, &c.'

207—210. By the ſide of the ditch was a field of about an acre, prepared for *clover*.—*Experience had at length ſhewn to Kliyogg all the uſe of this forage.* The quantity of his hay had conſiderably increaſed, ſince this artificial graſs (as it is called) had enabled him to ſpare his natural graſs. He had in particular found that the *Spaniſh* clover agreed ſingularly well with horſes; fattening them and keeping them in heart, without puffing them up; which is not to be affirmed of the common clover.—The field deſtined for clover had now in it flax ſeed (grains d'huile); and all the manure which he gave to it was gypſum [or plaiſter of Paris.]—An experience of four years had conquered all

his

his *prejudices with reſpect to this gypſum*. Theſe prejudices aroſe from an attempt which he had made in the year 1774; when, after ſowing a field with clover and then ſtrewing it with gypſum, a drought of four weeks ſucceeded, and the crop entirely failed. His diſguſt was ſuch, that he came running to town to reproach our author for having ſuffered himſelf to be miſled by books, when he had recommended ſo worthleſs a thing to him. Dr. Hirzel appeaſed him by repreſenting, that a man like him, ought not to have neglected to remark the dryneſs of the ſeaſon, which had injured his other meadows and fields; that he ought not to be diſcouraged by the failure of a firſt attempt, but ſhould rather take the hint to ſpread his gypſum during or after rain; and that he ought not to plough the field immediately, as he propoſed, on account of what had happened, but ſhould wait for a more favorable ſeaſon. Kliyogg had no reaſon to repent the having followed this advice; as his clover ſucceeded ſo well, that he came the next ſpring to confeſs his obligations for it.

p. 211. Near this field of clover was the Langwieſe, a meadow, which Kliyogg had found quite neglected; but which improved from day to day by a mixture of water and mud, which he contrived to conduct there.

p. 212. From hence Kliyogg led the author to a field containing about an acre; of which the ſoil was a dry gravel, covered with a very ſlender coat of black mould. Here alſo he ſowed clover with ſucceſs.

p. 213—218. A little higher up were about fifty acres of grain.—It was eaſy at a diſtance to remark a difference of goodneſs in the crop. The upper and lower parts formed a green carpet; but the middle was yellow throughout.—The lower part, conſiſting of 8 acres had been manured; and bore the beſt of wheat. Of the 42 remaining acres, 25 had been dreſſed only with marle; and yet in nothing fell ſhort of the former. Kliyogg, the winter before he ſowed the laſt mentioned

acres,

acres, had carried upon the ground 600 waggon loads of marle (drawn by four horſes each); and having ſpread this marle every where evenly, two ſucceſſive ploughings perfectly united it with the natural ſoil. It muſt be added, that theſe acres were originally the worſt of the whole 50; and that now they even exceeded the 8 firſt mentioned, having fewer weeds with a lighter ſoil. —What aſtoniſhed our author was the duration of the effects of the marle. Kliyogg had a field of wheat very finely conditioned, which nevertheleſs had received no other dreſſing than marle four years before.—In another field which he had already twice marled, the young grain was finer than any where elſe. On the other hand, the fields of his next neighbors, which had no marle, were ſo little productive, that they ſcarcely repaid their poſſeſſors for their expence.

p. 219—221. From his fields, Kliyogg went to his marle-pit.—A marle-pit ſometimes makes itſelf known at the ſurface; but at other times it is covered with a mixed ſoil of a few inches, under which the marle ſometimes deſcends ten feet. Here and there hard pieces preſent themſelves, in which are petrified plants. The marle in general has a grey color, but it is ſometimes blue. It contains particles which gliſten in the ſun; it ferments with acids; and it yields a very ſmall quantity of ſelenetic ſalt.

p. 222—224. Before quitting the marle-pit, we muſt ſpeak of an amiable act of our philoſopher. He recommended to the Agricultural Society of Watt, a poor peaſant, in whom he had remarked a great paſſion for agriculture; but, being without means, this peaſant could undertake nothing important. The Society made him a preſent of 20 florins, five of which he ſpent in buying a little neglected field of half an acre. The reſt of his money he employed in bringing marle upon it; which by this dreſſing and his labors was ſo improved, that in the firſt year it yielded 50 ſheaves of wheat. —The countenance of Kliyogg brightened with joy, as

he

he pointed to this field, and felicitated himſelf with having contributed to the relief of a poor and induſtrious man. "You cannot believe (ſaid he) how ſmall an 'aid is requiſite to be given to an indigent man, to ena-'ble him to make a little fortune. I could prove this 'by many examples of peaſants, who have been aſſiſted 'by the *Economic Society*. They begin ſometimes by 'buying a cow with the money they receive; which 'not only furniſhes the family with the neceſſary milk, 'but gives them at the ſame time manure to fertilize 'their little piece of land; which encouraging and re-'doubling their induſtry, they buy (out of their ſavings 'or upon loan,) neglected fields, of which they know 'how greatly to augment the value in a few years."

p. 225–226. But to return to Kliyogg. To the weſt of his farm are conſiderable fields, belonging to the peaſants of Rumlingen. This village, for many years, has employed itſelf in ſpinning ſtockings; and is mad enough to ſacrifice agriculture to this occupation, which is little lucrative; and in particular it ſacrifices to it the fields in queſtion, which it ſcarcely tills once in three years. Kliyogg rents three acres of theſe, merely to inſtruct this village in its true intereſts: But hitherto his example has produced no effect, except to engage one ſingle peaſant to make an eſtabliſhment there, which perfectly ſucceeds.

p. 226–230. Kliyogg now led his gueſts into a meadow behind his woods, and extending to his fields.—He pointed out as he went along, a ſteep bank, which formerly by the little trees or ſhrubs with which it was covered, did much harm to the neighboring wheat. Theſe he rooted up, and burned; ſpreading the aſhes, and the leaves which had rotted on this ſpot during many years, upon his fields.—This was a freſh inſtance of indefatigable labor of Kliyogg in recurring to every poſſible method of manuring his lands.....—The meadow in queſtion conſiſted of eight acres; and its low ſituation rendered it moiſt and marſhy. Kliyogg began by carrying

rying to it conſiderable quantities of manure, which the diſcovery of his marle rendered ſo practicable. This manure increaſing his graſs, he was enabled to increaſe his cattle, and thence his dung. But all this required the patience, firmneſs, application, and reflexion of Kliyogg.—The drieſt part of this meadow Kliyogg had ſpread over with gypſum; and the iſſue anſwered his expectations, the meadow being covered with red clover, as with a carpet. Twenty ſmall meaſures of gypſum at the coſt of three florins, fill a ſalt-barrel; and one barrel ſufficed for a whole acre; producing as much effect as ten loads of dung, without being ſubject to any of the inconveniences of which ſome accuſe it.

p. 231—232. After running over half the farm, the author turned towards the houſe, there to make a country dinner.—But as they paſſed a particular field, Kliyogg remarked that it had been marled without the leaſt benefit; which he attributed to the *moiſture of the marle;* it having been taken from a pit entirely filled with water.—It is here therefore proper to obſerve, that there are different ſorts of marle, all of which have not the ſame efficacy; and that it is abſolutely neceſſary to ſtudy the land, and to conſult experiment, before employing the marle in any quantity; the beſt theory being contradicted often by practice.

p. 233—234. In paſſing by the woods of Kliyogg their neatneſs appeared aſtoniſhing. The abſence of thorns, of moſs, and of heaps of leaves, made it appear like walking in ſhady alleys.—But we ſhall find that this neatneſs aroſe from Kliyogg having found in his woods, the beſt manure for his vines.

p. 234—235. In order to give an idea of the inflexibility of Kliyogg, in avoiding every thing which could turn away his attention from his principal occupation or introduce idleneſs, we may obſerve before we attend him into his houſe, that he has no *bees*. Without denying the utility of their honey and the inſtruction to be derived from their ſocial labors, he maintains, that they

coſt too much trouble, and that we ſtop too often to obſerve them, to be paid by their honey and wax; eſpecially as they require moſt attention in the hay-ſeaſon.

p. 236–239. The family of our philoſopher was found at table, and afforded a lively example of the happy reſult of a wiſe domeſtic government. Two ſons, ſtout, well made and healthy, and who had an air of proſperity; with two daughters, who perfectly reſembled their brothers; had their ſeats at the upper end of the table. At their ſide, ſat the ſervants; who appeared much at their eaſe; for the table being ſpread for all alike, all ſerved themſelves with the ſame freedom; the ſervants not being obliged to wait with impatience till the maſter and family were ſatisfied, before they ſat down to miſerable remnants. In ſhort, there was equality between the maſter and ſervant both at table and at work, which communicated to the converſation a like equality. Two diſhes of boiled barley, two others of pears which had been baked and dried*, good bread made of wheat and rye, and a pitcher of water, formed the dinner. The author obſerved at the end of their meal, that there were large remains, which proved that avarice was not the vice of Kliyogg..... When it was aſked with ſurpriſe, "Why there was no wine at table?" Kliyogg anſwered, "that he reſerved the wine to refreſh his 'companions when fatigued with their work; for which 'purpoſe a quantity was always carried into the fields 'at ten in the morning and at four in the afternoon, 'when it was equally diſtributed between his children 'and the domeſtics."

p. 239—243. Two of the latter particularly attracted our author's notice.—The firſt was a man advanced in years, who walked with difficulty, on account of pains which had attacked his knees during a very long period. Such a man ſeemed little fit for hard labor; but Kliyogg

* Many of the Swiſs make a very good diſh of pears baked dry, with lard or ſome other fat ſubſtance heated up with it.

Kliyogg ſaid that he had taken him into his houſe from compaſſion, upon ſeeing him forced to beg; and that he gave him only ſmall wages and the uſe of his table, which his work nearly repaid.—The other domeſtic was an orphan from a neighboring village, who begged from houſe to houſe, and whom Kliyogg took to his home; giving him in his family a good education. His children and ſervants remonſtrated at firſt againſt this, the latter even refuſing to work with ſuch a vagabond; but our philoſopher was reſolute, notwithſtanding the youth was not without his faults. [In the ſequel, in defiance of the patience, care, and firmneſs of Kliyogg, this young man eloped with a new ſuit of clothes upon his back.]

p. 244—247. . . . . The refreſhment offered to Dr. Hirzel was boiled milk and bread†, a piece of beef from which ſoup had been made‡, bread, and laſtly wine from the vineyards of Kliyogg. The repaſt was ſeaſoned with friendly diſcourſe; and with the preſence of two grand ſons of Kliyogg, and of a little boy which Kliyogg had by his ſecond wife; being the youngeſt perſon in the houſe.—New diſcoveries were now made of the character of our philoſopher. His ſecond wife appeared at table: a good and laborious woman, who by the ſpirit and prudence which ſhe had ſhewn during her widowhood, and the manner in which ſhe had educated her children from a little property which was in debt; had attached Kliyogg, and induced him to marry her, after firſt quieting the repugnance of his children to the match. As the wife during the entertainment was ſometimes abſent to attend her kitchen, Kliyogg in this interval took her young child upon his knees, and amuſed it as well as a nurſe could have done; looking at it very affectionately, and holding it in a more dexterous

† The French call this *milk ſoup. (ſoup au lait.)* E.

‡ This *bouilli* is as common in ſome parts of Switzerland, as in France. E.

dexterous manner than could be expected from a man grown old in the hardeſt work. He nevertheleſs ſaid that he did not long expect to preſerve this child, who in truth had a ſickly countenance.

p. 248—249. The ſons of Kliyogg had this day been working in the vines; an occupation which they preferred to all others; on which ſubject their father addreſſed to them ſome advice.

p. 250. When the ſons were retired, Kliyogg complained that they were too fond of riches. "My eldeſt ſon, 'ſaid he, is always aſking for a rich wife; but rich wives 'love luxury and good living, and object to work; as 'well on account of their delicate conſtitutions, as from 'the fear of dirtying their clothes. Theſe impreſſions 'are communicated, little by little, to their huſbands; 'who avoid, in their turn, all hard and dirty work; 'and finiſh by becoming the mere inſpectors of their 'workmen. Their workmen laugh at an idle maſter 'who turns his back upon his buſineſs, and imitate him 'by doing nothing; whence the harveſts diminiſh, the 'fields become neglected, diſorder creeps into the houſ-'hold, and by degrees all the wealth vaniſhes. There 'are no true riches but thoſe enjoyed without remorſe 'and with true contentment. Work muſt be done 'from a love for it, or from duty; and not with a de-'ſire to become enriched. He who works from a paſ-'ſion for doing his duty, will always poſſeſs the divine 'bleſſing."

p. 252—254. Some geographical and myſtical books [before mentioned, and] which Kliyogg inherited from a brother who had ſerved in Dutch regiments; gave our philoſopher occaſion to [renew his] remark, "that 'there is nothing more hurtful for a peaſant than a paſ-'ſion for books; that he had often found cauſe to re-'gret, after the return of his brother, that his own chil-'dren, by means of reading, had been led to forget their 'occupations; that he lamented in particular, that the 'children of his brother had been drawn aſide by fana-

'tics;

'ties; that their patrimony greatly ſuffered by it; and 'that he had great trouble to recover them from their 'miſtake, and to convince them that labor is our firſt 'duty and the beſt means of obtaining the bleſſing of 'the Creator; and that books are for the learned, and 'the plough for the peaſant. *Fanaticiſm* in religion, 'he continued, always does the peaſant harm; troubles 'his reaſon and conſcience; and takes away much of 'the time which ought only to be conſecrated to work. 'Often the party expoſes himſelf to the tricks of oth-'ers; and ſometimes he is led into a melancholy habit 'of mind and ends by forgetting his true deſtination as 'a man."

p. 255—256. Diſcourſe like this, cloſed our philoſopher's dinner. We roſe to viſit the reſt of Kliyogg's farm. And we certainly found parts which had not yet attained the perfection of which they were capable; and particularly the orchard, which ſurrounded the houſe: but it is difficult for a peaſant to do all at once, particularly where he is obliged to execute the principal things himſelf and finds trouble in procuring proper workmen to aſſiſt him; which is the caſe with our Kliyogg. It is indefatigable labor only, directed upon a ſolid and ſteady plan, which can conquer all difficulties.

p. 256—258. But in ſpite of ſome imperfections of the orchard, I with much pleaſure ſaw pains taken to collect the *rain-water*, falling from the houſe and barn, into a *reſervoir* in the court; and to mix it afterwards with the filth from the ſtables.—Kliyogg had dug a pit four feet deep and as many wide, the door of which he could cloſe and open at pleaſure. When he diſcovered that the mixture had become ſufficiently putrid, he ſtirred it all through; and carried it, by means of little canals, upon a neighoring meadow. At the bottom of this meadow, was placed another reſervoir, which collected the remains of this water;

ter; from whence Kliyogg conducts it to another meadow, after keeping it at reſt for ſome weeks.

p. 258. Near the orchard are fields containing about 50 acres. The land is heavy, but riſes on the ſides to form a hill towards the center; which being compoſed of gravel, ſerves when diſtributed, to render the reſt of the land lighter. This was an object however which was not to the taſte of the children of Kliyogg, who could not comprehend the uſe of ſuch a mixture of ſoils; but experience here, as in other caſes, conquered their prejudices and repugnance.—Following here his uſual maxim, always to go to work the ſhorteſt way, Kliyogg dug into his hill at two different places, to be able to dreſs his 50 acres ſo much the faſter with it.—He had ſtill 100 acres to be treated in the ſame manner. What a perſpective was it for a laborious man, thus to ſee his harveſts in a train of increaſing year after year!—Fifty loads of this gravel are carried upon each acre; and to quicken this work Kliyogg ſeparates with gunpowder great pieces from his hill. The gravel, in rendering the land leſs heavy, renders it at the ſame time more open to the action of the ſeaſons; the cold and heat, the rain and ſnow, and the air, penetrating into it more eaſily: and even the manure has more acceſs to the land, when mixed with gravel; and weeds are thus alſo more eaſily drawn from it.

p. 61—267. We now approached a meadow upon the Katzenbach, of about 20 acres and of a moiſt temperament; which afforded a new proof of the reſolution and patience, which our philoſopher employed in improving his lands. He had rooted out of it a thick hedge; and after having burned it, he had thrown the aſhes over the whole meadow. Below his *fields*, which border upon this meadow, he had dug a deep ditch, to collect the water running from them, and to conduct it from time to time upon different parts of the meadow.—But what more particularly ſerved to water this meadow, was the river Katzenbach; from which Kliyogg

had

had made a trench with infinite trouble and difficulty. This operation was conducted with a degree of preciſion which was even mathematical, though effected without any mathematical inſtrument; the common ſenſe and juſt eye of Kliyogg alone directing him, &c.

[N. B. From p. 268—271, obſervations follow on the true eye poſſeſſed by peaſants:

Alſo on the rage for law-ſuits which ruins ſo many of this claſs of people.]

Kliyogg now conducted the author from the Katzenbach to his vines. p. 272—274. The manner in which Kliyogg cultivates his vines will probably (ſays our Swiſs clergyman,) not be intereſting to America: it is therefore not given for tranſlation. p. 271—274. All the family of Kliyogg was occupied in his vineyard. Here, as every where elſe the author diſcovered important improvements, ſeeing on every ſide thorns and buſhes and hedges entirely rooted up.—The ſcite of a hedge among other circumſtances offered to Kliyogg a fat earth, of which a part could be carried among his vines. But to increaſe his means of dreſſing his lands, he covered the roads which led from his houſe and from thoſe of ſome of his neighbors to the neighboring mill, with little branches of trees and leaves and moſs; which being trodden upon by horſes and cattle, and mixed with the earth and mud from ditches, is excellent for vines; and amounted to one hundred loads a year.—It is true that Kliyogg is reproached with doing much hurt to his woods by the great number of leaves which he always collects from them; but the precautions which he uſes on this occaſion, and the very aſpect of his woods, prove the contrary.

p. 275—276. In returning by the rye-fields of Kliyogg to ſee his cattle, every thing manifeſted indefatigable application and care, and much reflexion as to what regarded agriculture.—His children, his domeſtics, the increaſing fertility of his lands, with his ſtock of wheat and wine, every thing in ſhort, ſhewed the

bleſſing

bleſſing with which Providence had favored a man fulfilling with exactneſs the duty of his ſtation.

p. 276—277. The cattle of Kliyogg were well fed and attended. He poſſeſſed 4 horſes, 9 oxen, 4 cows, 4 calves of one year old, and as many of two years. It hence appears, that conformable to maxims which many others alſo conſider as economical, he raiſes his own cattle. By this means he accuſtoms them to the food of his farm; whilſt cattle which are brought from diſtant places grow lean and even die, ſolely from a change of their food; and by the ſame means alſo, Kliyogg preſerves his cattle from contagious diſeaſes, with which ſtrange cattle often infect a whole ſtable.

p. 277—280. Enough, remarks the author here, has been ſaid to prove that Kliyogg is ſtill the ſame, and always deſerves the name of a country philoſopher: But the author adds, that the philoſophic dream which he had till now entertained, of having all the family of Kliyogg united in patriarchal concord in the ſame houſe, he had found himſelf obliged to abandon. Kliyogg himſelf was indeed the firſt to perceive the impoſſibility to execute the idea.—Already his ſon-in-law, the faithful companion of his labors, had quitted him; himſelf having procured for him a farm in another part of the country.—Difference of ſentiment had given cauſe for this ſeparation. The ſon-in-law loved work, but he loved alſo thoſe pleaſures of ſociety which Kliyogg deteſted. Hans alſo thought it innocent for the rich to diſtinguiſh themſelves by their fine clothes, which was contrary to the mode of thinking prevailing in Kliyogg. Hans inſiſted likewiſe, upon making a tavern of the houſe to ſell their wine to the beſt advantage; and the father-in-law thought a tavern would be a ſource of corruption for the family; conceiving with reaſon, that the ſtriking examples of intemperance and other vices, with ſwearing and looſe converſation, to which in theſe ſituations his family would neceſſarily be witneſs, would efface from the minds of his children the

good

good examples and good leſſons which he had always given to them. In effect he ſought no profit, but from his land; and for this purpoſe, he employed all his money to increaſe its quantity and its produce.—Such a maxim conſtantly led to new labors and ſerved to drive from the family that idleneſs, which is the ſource of every miſchief.—Kliyogg for the ſame reaſon, regarded as dangerous, all riches acquired without labor. In this opinion he was confirmed, by the caſe of the rich wife which his ſon had obtained; for notwithſtanding her good diſpoſitions, ſhe ſerved to prove, that riches ſoften the character and inſpire a taſte for exceſſes in dreſs, as well as for the luxuries of life; and he ſaw beſides with much chagrin, that his eldeſt ſon, who was ſtill a bachelor, was deſirous of a like match.

p. 280—284. All this often gave room to warm diſputes, eſpecially on the part of the ſon-in-law of Kliyogg; who was of a choleric temper, and often flew out into cruel ironies againſt his father-in-law.

This diſſenſion was increaſed by the death of the firſt wife of Kliyogg, who had always contributed to preſerve the family-peace; and who on her death-bed, gave new teſtimonies of the pleaſure which ſhe had always taken in conforming herſelf to the will of her huſband.—It was after her death that the ſon-in-law thought himſelf more privileged to meddle in the family and oppoſe the ſingularities of his father-in-law; particularly when they brought upon himſelf either the envy or ſneers of his neighbors.—This was a new reaſon for Kliyogg to take a ſecond wife; of whom mention has already been made, and who appeared to Kliyogg well fitted to aſſiſt him in governing his houſhold conformably to his antient principles.*** Kliyogg now ſet himſelf anew to convince his ſons that poverty diſhonors no one; that labor and good morals had alone advanced and given true happineſs to his family; and that it was by the ſame means only, that the happineſs of it could be preſerved. His ſons gradually yielded to his

reaſonings, and bluſhed at having put ſo many obſtacles to this ſecond marriage; and envy had the mortification to find, that Kliyogg entirely obtained his end.—His new wife ſhewed the beſt diſpoſitions; and while ſhe followed the will of her huſband, knew how to gain the compleat affection of his children; inſomuch that the eldeſt ſon of Kliyogg married her daughter, and thus laid the foundation of a ſolid and durable peace. This ſon (by name John Gaſper) remained more faithfully attached to the principles of our philoſopher, than all his other children; his reſpect for his father increaſed with years; he joined to this the moſt tender attachment to his younger brother; and there is every appearance that one day he will become a ſecond Kliyogg.

p. 285—287. We have already ſaid, that to avoid diſputes, Kliyogg had eſtabliſhed his firſt ſon-in-law apart from him. But the farm which he had procured for him not being of the beſt quality and being otherwiſe much neglected, the undertaking fell particularly heavy upon him. Nothing could ſave him but the aſſiſtance of his father-in-law; and his father-in-law was not backward in granting it, acting with a generoſity which could not have been ſurpaſſed even if Hans had always treated him with the moſt tender affection. He gave him cattle, corn, and wine; and lent him all his credit. By this means he helped him to overcome his obſtacles, to lay up ſomething, and to obtain the entire approbation of his landlord. Kliyogg even declared, "that while he lived, his Hans ſhould never be ru-
'ined; that Hans had ſometimes, it is true, treated him
'very ill; but on the other hand he had aſſiſted him in
'his work with a fidelity and zeal worthy of praiſe;
'and that if he could not otherwiſe gain his livelihood,
'he ſhould come into his houſe again whenever he
'pleaſed." It was thus that our philoſopher returned good for ill.—Such virtue was not without its reward. Kliyogg had the happineſs to ſee all his children well provided for, even thoſe of his ſecond wife.

p. 287.

p. 287. The prudence of Kliyogg would not have been complete, had he not made a *Will*, to prevent all diſpute and diſorder after his death, for which he could now tranquilly wait. He thus ſaw his houſe ſolidly founded upon two ſons, who are likely to purſue his maxims. The ſons of his ſecond marriage will always find in their eldeſt brother a ſupport cemented by double ties.

p. 288. That which affords the moſt pleaſure to our old man, when he gives himſelf a little repoſe, is the education of his two new ſons and of his grandchildren. He collects them about him, as a hen collects her chickens; and they love him ſufficiently to fly to him upon a ſingle look. He makes them read, and learn parts of their catechiſm or of the pſalms; they ſay their prayers in his preſence, night and morning; and he alſo teaches them to ſing. One cannot, without being affected, obſerve them aſſembled about his knees, and ſinging one of the pſalms of David with him; the great devotion which he ſhews on his ſide communicating itſelf to the little ones. He does not forget alſo to inſpire in them the maxims, that they ought to *deſpiſe what they do not gain by their exertions*, and to regard *pride as the greateſt of human follies*.—When the author heard the children ſing for the firſt time, he was deſirous of marking his ſatisfaction by offering them a piece of money; but the children perceiving from the looks of the grandfather, that he thought it would diſgrace them to accept it, returned it immediately.

p. 289. To complete the account of theſe little children, it muſt be obſerved that Kliyogg teaches them to break in and manage the cattle; and often occupies them in other agricultural works which do not exceed their age. He keeps by preference, the company of theſe children; thinking that he daily acquires a new reſemblance to them by the decline of his own ſtrength. He therefore eats with them at a ſeparate table.

p. 290. As the education of theſe little children forms his pleaſure, ſo the induſtry and vigor of his married children makes his glory.

p. 291—293. The marquis of *Baden Durlach*, with the princes of his family, made a viſit to Kliyogg in 1783; and three pages are accordingly introduced to make flattering compliments to the marquis and his ſon. The marquis concluded his viſit by ſaying of Kliyogg, that he was *a true patriarch*.

p. 294. The author often remarked that Kliyogg deteſted *pride*.—At the wedding of his *eldeſt* ſon, his ſons inſiſted upon going into town on horſeback; which Kliyogg oppoſed with all his might; but without effect, till he told them with firmneſs, that if they went into town on horſeback, he would put on his worſt coat, and run by their ſide with his cap, to aſk alms for them. ..... At another time, having ſold a fattened ox, while his ſons and ſervants ſtood around much better dreſſed than himſelf, he ſaid to the butcher who bought it: You ſee theſe rich lords; go to them; without doubt they have more fat oxen to ſell than I have. This ſent them away confounded to their work.

p. 295. What our philoſopher hated no leſs than pride, was *hypocriſy*; and eſpecially prayers in which the heart has no concern. He never ſuffered an incident of this ſort to eſcape his notice. One night his wife uſed the 6th pſalm as a prayer; repeating, with David, "all the night I make my bed to ſwim; I wa-"ter my couch with my tears." He interrupted her, and ſaid ſmiling, "and yet my wife I ſee nothing of this; "I am not ſenſible of it." But he did not on this account the leſs fervently reſpect religion: he only required, that the *heart and lips ſhould always be in uniſon with each other*.

p. 296—297. The following anecdote may ſhew the mode of thinking of Kliyogg in matters of religion. When ſpeaking of ſtrictneſs in fulfilling the duties of our ſtation, as the beſt mode of worſhipping the Deity; he

he ſaid once to our author, "It is not profit that we 'muſt ſearch after, if we ſeek the divine bleſſing. There 'are many peaſants, who have no other object than to 'enrich themſelves; and who, to ſucceed, prefer com-'merce to the labor of their hands. Not content with 'ſelling the ſuperfluity of their own wheat and oxen, 'they buy wheat and wine, &c. from other peaſants, 'in order to traffic in theſe articles. It is true, that 'they often ſucceed in amaſſing conſiderable ſums; but 'work ſoon becomes a burthen to them; they even per-'mit to themſelves ſome injuſtice, in order to ſell their 'articles at a high price; which does not fail to cor-'rupt their minds; eſpecially as this money procures 'them influence, and the means of gaining the clergy 'and their judges. Add, that the deſire of enjoying 'their fortune renders them lovers of the table and oth-'er pleaſures; and alſo proud and expenſive. This com-'municates itſelf, as a contagion, to their children and 'domeſtics; who imitating their example, will hate 'and deſpiſe work and give themſelves up to idleneſs, 'and become proud and voluptuous like themſelves. 'By this means the fertility of their lands diminiſhes; 'the expences of their family increaſe; money flies 'away; and diſorder and confuſion following in their 'family, a general derangement occurs. The miſery 'here becomes the greater, becauſe indolence weakens 'the bodily ſtrength, and the taſte for good wines and 'for delicate meats becomes a ſecond nature. Work 'then muſt be purſued for the ſake of work; and as the 'reſult of a ſenſe of duty, and in order to give pleaſure 'to the beneficent God who preſcribes it to us; and at 'the ſame time every effort muſt be uſed to combat the 'paſſion for money, for pleaſure, and for luxury.—Such 'conduct will ſecure the divine bleſſing; and maintain 'our conſciences pure and free of reproach."

p. 298—300. Here Kliyogg ſpeaks by turns as an egotiſt, a theologian, and a moraliſt; but our Swiſs clergyman omits the particulars. The author then concludes

cludes with ſaying, that in moments like theſe, he has thought himſelf in the company of Socrates and Epictetus.

p. 301. No misfortune dejected Kliyogg or drew from him complaints. The year 1781 was diſaſtrous to his crops: In the autumn worms had made great havoc in his rye; and in the following ſpring during the month of May, a froſt deſtroyed the proſpect from his vines and trees which was very promiſing. His ſons were deeply afflicted; but he called their affliction ingratitude towards God; as they had ſufficient bleſſings remaining to them from the preceding and even from that very year, and God would ſtill be bountiful to them. He encouraged them therefore to ſow a great quantity of ſummer-wheat, without ſuffering his mind to be troubled.

p. 302—304. Some paſſages from Seneca, D'Alembert, and the Elements of politics are here introduced, to ſhew that Kliyogg merited the name of a philoſopher.

p. 305—318. In theſe thirteen pages Dr. Hirzel traces the portrait of a good prince reſembling Kliyogg.

p. 318—319. The author finiſhes by ſaying, that whatever traits diſtinguiſh any man held as excellent, they will all of them be found alſo in Kliyogg.

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p. 320—323. Such was Kliyogg as long as God preſerved his health and ſtrength; that is, to the age of 74. —From that period, he felt his bodily powers and the vigor of his mind daily diminiſhing; dangerous humors collecting in his body; and his digeſting faculties becoming deranged. Having ſuffered alſo much from the cold of the preceding winter (1784-5), a dropſical complaint, which increaſed from day to day, obliged him finally to remain in his bed, and announced his approaching death. —At the firſt news of his ſickneſs, the author determined

once

once more to ſee him; namely, on the 21 June (1785)—it was on that ſame day that Mr. Schumacker, chamberlain to the king of Denmark, paid the author a viſit. The diſcourſe ſoon turning upon Kliyogg, this traveller learning the author's intentions, propoſed himſelf for the party.

p. 323. Our philoſopher was found reduced to a condition which drew tears from the feeling Schumacker.—He was ſtretched, in a ſtate of great debility, upon a bench; ſurrounded every where with pillows. He raiſed himſelf with much trouble, in order to ſpeak to his viſitors; and to tell the ſufferings which he had undergone during many weeks, but from which nevertheleſs he hoped to recover. The weakneſs of his body had made much impreſſion upon his ſpirits; he was greatly ſunk and in bad humor; and his eyes, which formerly ſparkled with joy in his converſations, were moiſtened with the tears which conſtantly fell as he ſpoke. It is true that he ſtill repeated his wiſe maxims on the ſubject of the too great luxury of ſome of his children, and the too-great avarice of others, but all in a lamentable tone. He interrupted however this diſcourſe from time to time, by dwelling with tenderneſs on his little ones, the moſt intereſting companions of his old age; touching upon their character and talents and other circumſtances, with tears of joy.—He diſcovered little fear at death; and when the author ſpoke of it, he ſaid, "I have a good conſcience; I have always 'loved equity and juſtice, and have truly fulfilled the 'duties of my ſtation. Let then the will of God be 'done, for I have known him through all my life as a 'God of mercy, who has loaded me with his kindneſs; 'and he will alſo grant me his favors in the other 'world."—Kliyogg nevertheleſs wiſhed and always expected the re-eſtabliſhment of his health, and the return of his ſtrength for working. The remembrance of his long illneſs was however ſufficient to throw him into tears.—As to medicine he rejected it altogether; for having

having taken ſome from the medical perſons in the village at the beginning of his malady, without effect, he abandoned himſelf ſolely to nature; uſing only a few ſpoonfuls of brandy, night and morning, becauſe he thought they gave him ſome relief.—p. 326. The author remarks here, that he had often obſerved that the ſpirits of active perſons ſuffer moſt from the ſentiment of their declining ſtrength.

Much however, as the author and his companion were affected, they obtained ſome conſolation from the converſation of the eldeſt ſon of Kliyogg; who led them through the farm, and gave an account of every thing with a clearneſs which made them recognize in him the worthy ſon of Kliyogg; and at the ſame time convinced them, that the complaints of the father againſt his ſons, were too much the reſult of his diſeaſe.

p. 327. Here ſays the author to his correſpondent, by way of concluſion, is the end of my obſervations on the Rural Socrates;—who, during a long courſe of time, has occaſioned me ſo much pleaſure; who has ſo often encouraged me to do good; and who has given me the opportunity by a deſcription of his character, of contributing to the general benefit, &c. &c.

THE

THE

RURAL SOCRATES.

PART THE THIRD.

SECTION I.

The celebrated Lavater deſcribes Kliyogg.

THE following account of Kliyogg is by the famous phyſiognomiſt *Lavater**, a clergyman of the canton of Zurich in which Kliyogg reſided. It is tranſlated from a French tranſlation, being originally extracted from the ſeventeenth of the "Phyſiognomic Fragments" of that writer.

"If Mr. Hirzel (ſays the noted Lavater) had no other merit than that of writing his peaſant-philoſopher, or rather of ſingling out and manifeſting this man, who was ſo really a man, his deſerts would have been high. Hence I never ſee Kliyogg, without returning new thanks to Mr. Hirzel for having drawn him from his obſcurity.

'There are few men whom I have examined ſo rigorouſly and whom I have obſerved on ſo many ſides and in ſo many different ſituations as Kliyogg; and I can truly ſay that I have not found one, a ſingle one, who reſembled *himſelf* ſo much in all points; one

* The *a* in the ſecond ſyllable of Mr. Lavater's name is pronounced ſhort among his countrymen, the Swiſs.

'one who was ſo ſteadily, certainly, evidently, purely, 'incorruptibly, ſubſtantially, all by himſelf; was abſo-'lutely nothing but what he is, and deſigned to be; in 'ſhort was ſo ſingular in his kind, as this man, who is in 'truth to me incomparable.

'I have this moment read the new edition of his life; 'and could not but ſmile at the paſſages where the Xe-'nophon* of our Socrates has expreſſed a fear of being 'miſled by an exceſſive enthuſiaſm, in his deſcription of 'ſome of thoſe fine ſituations in which he has ſeen him. '—Can there be need of excuſe in ſpeaking with warmth 'of ſuch a man? None of all thoſe who know Kliyogg, 'can venture to affirm that too much has been ſaid of 'him; and I ſhall be pardoned by thoſe who know him, 'for aſſerting that it is as difficult to deſcribe Kliyogg 'with the pen, as it is to repreſent his features with the 'pencil.

'How often have I not perſuaded him to ſit for me 'to be painted? Three of the beſt portrait drawers and 'the moſt happy in their likeneſſes, have tried their ta-'lents upon him. I have uſed every effort to have him 'properly exhibited and taken. All the ſketches were 'eaſily known, but not one was a perfect reſemblance. 'All appeared to me more or leſs wanting in expreſſion 'and mind; ſo that I have at length abſolutely renoun-'ced all hope of ſeeing this ſublime countenance rep-'reſented, and handed down ſuch as it really is to the 'univerſe and to poſterity.

'What is thus ſaid of the portrait-painters of Kli-'yogg, muſt equally happen to thoſe who under-'take to trace his character. Whatever Mr. Hirzel 'has ſaid is exactly true: this and the other ſeparate 'feature ſtand correctly; but for the whole of the pic-'ture, it is only Kliyogg when it is not placed near 'him. Upon the compariſon, who muſt not have been 'forced to acknowledge, that Kliyogg has eluded eve-

'ry

* Xenophon was the Hiſtorian of the real Socrates.

'ry kind of pencil?—I nothing blame then the painter;
'and as little the hiſtorian. Few can more highly eſ-
'teem the talents and merits of the latter than myſelf;
'and aſſuredly none have read his book with more plea-
'ſure. I may even add, that it will be difficult for any
'to feel more profoundly the truth of his deſcriptions:
'And yet I muſt alſo add that in my eyes the original
'is above the copy; or rather a copy of ſuch an origi-
'nal is impoſſible. I muſt at the ſame time confeſs,
'that Mr. Hirzel has deſired to be *an hiſtorian, and by*
'*no means a panegyriſt*.—If on my ſide, I endeavor to
'make a like ſketch, I perceive the ſame traits, the
'ſame expreſſions occurring to myſelf; as to this
'reſpectable biographer;—and nevertheleſs I venture
'upon the ſame attempt.

'I never found myſelf near Kliyogg, without having
'his preſence, his energy, producing in me a kind of
'ſentiment, ſuch as my heart never experienced at the
'ſight of any other man. It was not a ſentiment which
'partook of the warmth of enthuſiaſm: it was as if a
'faint image of *ideal man* ſought to acquire life and diſ-
'tinctneſs in my boſom. I felt gently riſing there an
'emotion ſo ſingle, ſo delicate, ſo difficult to be expreſ-
'ſed, that it was neither reſpect, nor tenderneſs, nor
'even friendſhip: it was a ſoft expanſion of the ſoul:
'incorrupt human nature which penetrated me deli-
'ciouſly with its preſence.

'The true model of man, in all its ſimple unity—
'before me. The totality of man the cultivator; the
'totality of the cultivator; of man diſengaged from
'cares, conſtraints, and ſubſervience to a plan. A light
'without dazzling; a warmth without effervescence;
'a full ſentiment of what he is, without any preſump-
'tuous egotiſm; a confidence in himſelf which is en-
'tire, but without pride. An intellect in no degree
'brilliant, in no degree inquiſitive; but ſo ſound, ſo
'inacceſſible to the corrupting breath of prejudice, ſo
'firm againſt ſeduction, that no labyrinth can miſlead it.

'For

'For ever amidſt the agitation of work, and yet poſſeſ-
'ſing the calm belonging to repoſe. Full of a noble
'impatience for action, joined to a poſition the moſt
'tranquil; and conſtantly confined to his ſphere as the
'ſun of his own vortex and ſyſtem.—How delightful to
'ſee him act! His frankneſs and freedom from reſtraint,
'how noble! How he abandons to you his whole ſoul,
'without perceiving or ſuſpecting that he does it. How
'all that he ſays goes ſtraight to its object! Always
'gold mixed with clay; always diamonds ſtrewed upon
'the coarſeſt ſtuffs! He offers conſtantly one and the
'ſame whole; nothing flowing except from this whole;
'and all flowing back to it. How the moſt trivial things
'which he ſays are in him and from him: How they
'carry the impreſſions of his individual character! How
'all which I have related after him, in ſpite of all my
'efforts to exhibit it truly, has never been what I have
'wiſhed to relate: has only been froth taken from the
'ſurface of a powerful ſpring; a body without a ſoul;
'an ordinary prattle, to expreſs the things which with
'him are ſo naturally original, ſo little borrowed!—
'How certainly is he for me, *a ſure thermometer of the*
'*diſcernment, probity, and fund of humanity of thoſe, who*
'*frequent his company!* How properly is he, to my
'eyes, *the deputy of creating divinity!* What praiſe more
'true, and nevertheleſs more entire and complete can
'be beſtowed upon Kliyogg or any other man, than to
'ſay, that "*his mode of thinking, his words and his ac-*
'*tions are always in the moſt perfect harmony:*" a deſ-
'cription which is here as correct as it is maſterly.

'A word or two more as to his phyſiognomy and his
'portrait.—Mr. Hirzel informs his reader, that *his eyes*
'*full of fire, and his countenance of which the freſhneſs and*
'*color announce his good conſtitution, have always a gay*
'*and open air, which diſplays to the phyſiognomiſt the whole*
'*beauties of his character.*—Eyes which are merely full
'of *fire*, are not preciſely the ſign of a fine mind: the
'author ſhould certainly much rather have ſaid *full of*
'*light;*

'*light*; luminous; and it is the fact with regard to Kli-
'yogg. They are neither ſunk, prominent, half-formed,
'nor very open; not ſo open as in the print of him.
'His black eye-brows, which bend back upon a forehead
'which is neither flat, nor oblique, nor too much round-
'ed, nor too much elevated, nor too low; become him
'wonderfully. His noſe has an extremely ſlender out-
'line; and is always made too thick, as the painter pro-
'ceeds in copying: The original always ſeemed to have
'it more pointed and delicate. The princeſſes of Darm-
'ſtadt, ſo worthy of the auguſt rank derived from their
'birth, and who were ſingularly affected with the ſerene,
'open and natural air of this dear man; aſſured me,
'that he had the noſe of their illuſtrious mother; and I
'know not whether this excellent princeſs or Kliyogg is
'moſt honored by this conformity.—I here inform my
'readers of a fact collected from an infinity of obſerva-
'tions. Whatever may be ſaid, and whatever pleaſant-
'ry it may excite, it is not the leſs demonſtrable, that the
'*Noſe, conſidered ſingly and independently of all the other*
'*features, is the moſt important, deciſive, conſpicuous and*
'*incapable of diſguiſe, of all the features which belong to*
'*human phyſiognomy**.

'I return to Kliyogg. How expreſſive is the noble
'repoſe of his inimitable mouth; notwithſtanding the
'tone, far too hard which is given to his portrait. It
'denotes calm innocence, benignity, prudence, and re-
'ſolution.

'But it is his chin particularly, which I admire: an
'air ſo manly without groſſneſs, ſo refined without ſub-
'tlety; having no veſtige either of effeminacy or deli-
'cacy!—Kliyogg can only gain, he can never loſe, in
'being examined by the eye of a true phyſiognomiſt.
'All the indents, all the ſhades of his cheeks, diffuſe over
'his

* Dr. Geddes, the ſcripture critic and tranſlator, had a ſyſtem of phyſiognomy founded upon noſes; which he divided into about twenty claſſes.—The celebrated Linnæus had another reſpecting eye brows. E.

'his countenance the moſt harmonizing expreſſion of 'gravity, temperance, firmneſs, and inward tranquillity. 'His ear, ſtrongly marked, with its roundings and out-'lines, ſingularly agrees with the reſt."

[The author here introduces ſome obſervations on the defects in the print of Kliyogg, which he preſents to his readers; but which is different from that given in the French edition of the Rural Socrates. Unfortunately the preſent compilation has no print to accompany it.]

SECTION II.

Freſh Teſtimonies concerning Kliyogg. Diſcuſſions reſpecting his preference of Oxen to Horſes, and his patriarchal Plans.

The Marquis de Mirabeau to the French Tranſlator.*

Paris, November 8, 1762.

** I HAVE been charmed with the *Rural Socrates*. The reputation of this work is eſtabliſhed at Paris: but I have only my own ſentiments to relate at preſent. Let me then aſſure you, that I conſider it as one of the moſt uſeful books which has ever been publiſhed; a ſublime pre-eminence,

* This nobleman is the celebrated author of that excellent work *L'ami des Hommes, ou Traité de la population*; [The friend of men, or a treatiſe on population]; which has been read with amazing avidity in many parts of Europe. It is an admirable performance, and greatly deſerves the attention of this country. How much more deſerving a tranſlation, than the frippery works we are ſo eager to copy! Y.

The Marquis de Mirabeau was father of the famous Comte de Mirabeau, and likewiſe of the Vicomte de Mirabeau; who were ſtrenuous actors on different ſides in the French revolution. The Marquis was one of the principal ſupporters of the *Ephemerides du Citoyen*; a French periodical work on political economy. E.

pre-eminence, and which neceſſarily includes the quality of being agreeable; for the mind muſt be intereſted before it can receive ſolid inſtruction.*** With a view to what was agreeable in agriculture, I had encouraged a tranſlation into French, of Thomſon's Seaſons: But this work contained mere pictures and ſcenes of imagination. While I was ſearching for ſomething which had in it reality and life, I found the Rural Socrates, which more than anſwered my expectations. It contains an example of the theory and practice of the moſt perfect and rational kind of huſbandry, and of the moſt noble philoſophy and moſt elevated piety.—Kliyogg is in every thing my hero. How do all our petty prejudices ſink before him! What innate *dignity!* exhibited too in a man, who follows no other than the laws dictated by the Supreme Being* !

If my ſituation permitted me to travel, I ſhould eagerly ſeek the advantages and pleaſure to be derived from converſing with ſuch a character!

Perhaps too I might convince him of the benefit (did his ſoil and extent of cultivation admit it) of ploughing with horſes, rather than with *oxen;* ſince one of my plough boys with two horſes will turn over regularly two acres in a day, while he requires two men and four oxen to do only the half of this in the ſame time†.

I would inform him that there is nothing chimerical in his idea of a tribe [or ſcheme of extenſive family union]; ſince the *clans* of Scotland are in effect of this deſcription.—If it ſhould be ſaid, that theſe clans found an uninhabited country, in which to ſpread themſelves; I would then inſtance the *Haut-pentois* of St. Omer in France; who occupy a ſuburb in a great city; and who,

* Many who think religion *ridiculous*, of courſe conceive it inconſiſtent with dignity: and to the feelings of ſuch the writer alludes. E.

† M. de Mirabeau will allow me to aſſert that this is a moſt remarkable circumſtance: It is a pity he did not add the ſoil. It is often done in Norfolk, but only in the very light ſoils, and by no means equals one here in heavier lands. Y.

who, though living by commerce, which neceſſarily mixes them with the world, yet by their rule of not marrying out of their family, have preſerved their language and manners, and a prudent turn on which their proſperity is founded.

But as an example ſtill more approaching the plan and courſe of life of the worthy Kliyogg, I wiſh to inform him, that Pincou a cultivator in Auvergne, had the ſame idea with himſelf on this ſubject, more than a century ago; and that having married his four children, he enjoined them to form themſelves into a tribe, and to maintain inviolably the ſacred band of family union, of community of property, and of integrity.—This worthy inſtitution has ſo much proſpered, that the Pincous have not only a principal ſeat of reſidence in the mountains, where are to be found all the conveniences of life, with hoſpitality, and even handſome apartments for ſtrangers of the very firſt quality; but many villages of which they are ſole inhabitants; and to which they furniſh the curates, lawyers, and other correſponding characters. The neceſſary arts of life are exerciſed in this tribe, for the ſupply of their own community in the firſt inſtance; what is raiſed beyond being ſold at markets and fairs, where every thing coming from them carries with it its own credentials.—Theſe are particulars which I learn only by report; having in a journey, which I made this ſummer, paſſed within eight leagues of this remarkable eſtabliſhment, without knowing it. I ſhould however have turned back in order to ſee it, and to obtain the whole particulars; had not my eſtates in Limouſin been only thirty leagues from the ſpot, ſo as to permit my doing it at a future time.*

With reſpect to the family which you mention in the Upper Provence†, I am of that country, and yet never heard

* More will be ſaid of this family.

† See p. 64.

heard it named.—Beſides, it ſeems that we have rather to inquire reſpecting the community of property and of intereſts in inſtitutions of this kind, than after a mere perſeverance in a retired life; the latter bordering on miſery; with which the former ſcheme has no relation. It is true, that Kliyogg ſeeks to found an order of *monaſtic huſbandmen**; but nature would be the baſis of it; without the aid of fanatic mortifications, or other violent means, which are always ſeducing to warm and ſuperſtitious minds, ignorant of their *real* duties. In his project, every thing is ſimple, and conſequently great; *** but the project is at the ſame time ſingular, and perhaps not ſuited to the conſtitution of a large empire.

The Anſwer of the French Tranſlator to the Marquis; dated Baſle, January 4, 1763.

*** THE bookſellers who had the copy of the Rural Socrates, finding the firſt edition nearly ſold, propoſe a new one; and I wiſh to make ſome additions by way of Supplement. If you will allow me to include your intereſting letter, it will be a valuable acceſſion to the work.***

*** It ſeems that you mention only one point of diſagreement with Kliyogg; [namely reſpecting his oxen.] *** Your plough-boy goes through two acres each day with a pair of horſes. But is the ſoil as laborious as that of Kliyogg? Kliyogg you know alſo tells us, that four oxen coſt leſs than two horſes; including the profit upon the carcaſes of the oxen when ſlaughtered; with their cheaper keeping, and the quantity and quality of their dung; advantages which are not to be overbalanced by their ſlowneſs.—I know that an

* The original ſays "*Cénobites Agriculteurs*," or cultivators living *in common*. Monks are properly perſons living *unmarried in retirement*.—The writer however had in view, perſons who lead a family life, but mix in a ſelect ſociety of their own relations.

an article in the Encyclopedie* gives a decided preference to horſes; and that your opinion adds great weight to this deciſion. I admit alſo that the fact on your ſide may be inconteſtable in a great part of France.—Yet may not there be a difference in Switzerland; where our oxen ſeem much more powerful and active than in France, and our herbage better ſuited to their conſtitutions? Our cattle alſo, when fattened, bear a much better price: The beſt of them being driven as far as Paris, and in time of war many being ſold to the armies; none but the cattle of Auvergne equalling them. On the other hand, the food of horſes is dearer in Switzerland, than in France, eſpecially oats. Perhaps laſtly, our horſes require extra food; at leaſt, in our late campaigns, I obſerved that the Swiſs horſes in our regiment ſuffered much more from the hard diet to which they were reduced, than thoſe of other countries.* * *.

Reply of the Marquis to the French Tranſlator; dated Paris, January 25, 1763.

* * * I AM much pleaſed, for the ſake of the public, that the ſale of the Rural Socrates anſwers ſo well; nor do I apprehend, that a ſecond edition has occaſion for any augmentations to give it equal ſucceſs.—I have always been ſcrupulous of making alterations in the eſſays I publiſh, if they go through a ſecond edition; though certainly, there are very eſſential corrections wanting; for example, in the ſequel of *L'Ami des Hommes*, I have expreſly contradicted what I had aſſerted as a fundamental principle in the firſt work; namely, "that population was the *conſequence* of riches." I was ſenſible of my error in miſtaking the cauſe for the effect, and have ſince advanced that "population was the *origin* "of wealth."—The method was ſimple and eaſy to have

* See *Culture des terres*, in the original French *Encyclopedie*.

have eſtabliſhed this latter opinion by ſome ſlight changes;—but I made a point of not leſſening the value of the book to the firſt purchaſers; and have invariably perſiſted in not changing the leaſt ſentence in works once publiſhed, but to do what was requiſite by way of appendix.

The latter ſeems to be what you intend, inſtead of inſerting notes in the work itſelf.—I ſhould be glad if the letter I did myſelf the honor to addreſs to you, and which you are deſirous of printing in the ſupplement, could be of any weight or utility. Such as it is, Sir, you are to conſider it as your own property, not mine.—I have felt it my duty, and I ought to adhere to it, never to print any thing for the future; but it would give me ſatisfaction to write any thing for the benefit of mankind; and that ſo worthy a truſtee as yourſelf ſhould ſtamp a value upon it, which it certainly did not poſſeſs when it quitted my hands.

[N. B. M. de Mirabeau here proceeds again to ſpeak of the family of Pincous or Pignous in Auvergne; whoſe exiſtence he confirms. After ſome remarks on the ſubject, he reſumes his parallel between oxen and horſes; a parellel which Mr. Arthur Young pronounces unſatisfactory; aſſerting from his own "attentive "experience, that two oxen are maintained much "cheaper than two horſes, and will do equal work."

The following extracts only therefore are added from the concluſion of the letter.]

I am yet of opinion that it would not be of advantage to Kliyogg to uſe horſes upon a ſmall farm.*** Thus the reſult of all our reaſoning ſtill is, that the Rural Socrates according to the circumſtances of his ſituation is an excellent farmer and a very praiſe-worthy citizen.

*** Agricultural queſtions however are of the greateſt conſequence to the proſperity of a ſtate; and of courſe to the multiplication and happineſs of the human ſpecies. Experiment and calculation are the grand baſis of true *agricultural* ſcience; a ſcience of which the

dawn

dawn at preſent manifeſts itſelf, and of which the perfect day it is to be hoped will ultimately illuminate our poſterity. Till that period ſhall arrive, continue, Sir, a ſtudy which renders you ſo uſeful to mankind.

I experience on my ſide a ſatisfaction in the proſpect, which is perhaps greater than I merit.—Thoſe charitable perſons who recommend our detaching ourſelves from this world with a view to becoming more perfect, (and in which generally ſpeaking they are right); tell us, that it is the ſame at our laſt hour, whether we have lived many or few years.—And this is true for men who are ſolely occupied with their pleaſures, or their own little contracted advantages; for to them the paſt is nothing. But for thoſe who are occupied with the good of others; who have ſowed in the paſt, reaped in the preſent, and ſee new fruits ſtill forming; it is highly important to have lived, to live, and to hope for longer life. This does not imply that they will be ſo wrapped up in the proſpect of future enjoyment from their labors, as not to reſign the ſcene quietly when called away from it. Their exertions and the pleaſures they derive from them have a foundation independent of their fondneſs for life. It is ſelf love which deſcending into the tomb with its victim, regrets the paſt which is over, as well as the future which flies from it: But the love of others leads us to dwell with delight on the recollection of the virtuous acts, which ſuch a ſentiment has inſpired; and we bleſs our neighbors when we quit them, and are conſoled that we die ſingle and leave others to ſurvive us.—This then is the beſt temper of mind to recommend to beings who are gifted with thought and feeling, but are formed to periſh. You, Sir, are in the habit of poſſeſſing this temper; and I am perhaps authorized, but certainly intereſted, to recommend you to perſiſt in it.

Advertiſement by the French Tranſlator.

THAT I might leave nothing omitted (ſays the Tranſlator) capable of clearing up the important queſtion reſpecting oxen and horſes, at leaſt with reſpect to Switzerland, I addreſſed my inquiries to one of the Swiſs moſt worthy to contend with M. de Mirabeau; to a perſon to whom antient Greece would have erected ſtatues, and to whom thoſe of his countrymen capable of eſtimating his merit have erectated ſtatues in their hearts. This friend of mankind and excellent citizen is M. Tſchiffeli, Secretary of the Supreme Council and Vice-Preſident of the Economical Society of Berne.** It is to his excellent views and indefatigable exertions, that the latter, which is one of the fineſt inſtitutions in Switzerland * * owes its exiſtence and active principles.* *]

Letter addreſſed by M. Tſchiffeli to the French Tranſlator.

ALL the obſervations of the Marquis de Mirabeau on the contracted and diſadvantageous ſcale of huſbandry purſued by our Kliyogg, may be reduced to this general queſtion—Is it more profitable to plough with horſes or with oxen? a very material inquiry, which deſerves a thorough examination in every country, diſtrict, or particular eſtate, and under all poſſible circumſtances.

The authority of Monſieur de Mirabeau, the firſt genius, perhaps, of the age in comprehending the true principles of agriculture, is undoubtedly of conſiderable weight: nor can any perſon have a more exalted reſpect for that nobleman's knowledge and zeal for the good of mankind. I know him under the title, ſo juſtly acquired, of *l'ami des hommes* [the friend of men:]—but we are each of us in ſearch of truth; and I am under no apprehenſions of offending him by differing in opinion on a capital point of agriculture.

I eſtabliſh it as a fundamental rule, wherever the roads are not exceſſively ſtony, nor the eſtate extremely ſteep, that it is of more general advantage to uſe oxen for draught, than horſes; with ſome exceptions, however, where the trade in horſes is conſiderable, and that in horned cattle ſcarcely opened at all: a caſe rare in moſt parts of the world, and ſeldom or never met with in Switzerland.—My remarks will be chiefly confined to that country, as the only one I am ſufficiently acquainted with.

The only ſenſible advantage of horſes over oxen, either in drawing or ploughing, conſiſts in the greater vigor and ſpeed, with which horſes execute their work, other things being equal; for experience evinces, that four very robuſt oxen, forward as much buſineſs as four horſes indifferently maintained without oats*, according to the cuſtom of our peaſants.—But other things being equal, I will ſet at one third the ſuperior ſwiftneſs and vigor of horſes, that is, I allow four horſes to do the ſame work as ſix oxen; which is all I can poſſibly grant; and ſome laborers of good judgment, whom I have conſulted, will ſcarcely admit one fifth difference. The general prepoſſeſſion here in favor of oxen, may perhaps, account for this.—You will pleaſe to obſerve, Sir, that this advantage, however great it appears, will be immaterial, in all farms, that like ours in general, are too ſmall to employ a team of horſes throughout the year. Our fortunes are too contracted, our corn-countries too populous, and our eſtates too dear, to admit of making extenſive purchaſes. Fifty acres of arable land, the ſame quantity of meadow, and paſturage in proportion, are with us conſidered as large farms: there are very few of greater dimenſions. Nay, it is found by experience, that an eſtate of that ſize ſeldom produces more than of half what is made of the ſame number

* Horſes maintained without oats! What are we to underſtand by this? Y.

number of acres divided between two or three occupiers.—If there is not ſufficient employment for draught horſes upon the farm all the year, they muſt either be turned upon the ſtubble, or uſed in the carriage of goods for others: in the firſt caſe their keeping is more expenſive than that of oxen; and in the ſecond, the plough-man become a waggoner is on the road to ruin; as is fatally exemplified in ſome parts of the Païs de Vaud, where miſerable teams of horſes periſh with fatigue and hunger in road waggons. The manure is loſt to the land; the plough man becomes a drunken carrier, and is quarrelſome and diſſipated; habits very improper for a huſbandman, the baſis of whoſe art is temperance and application.

M. de Mirabeau, in his letter, computes the maintenance of horſes to be three times dearer than that of oxen; but ſays at the ſame time, that the expence ſhould firſt of all be deducted from the clear profit of what he calls the great culture; which, after ſuch deductions, he ſtill makes amount to more than ten times the money that has been expended.—But he will permit me to ſuggeſt the impoſſibility that ſuch luxuriant crops can be the effect merely of ploughing with horſes. With our draught-oxen we certainly cut as deep and equal furrows, as can be performed with the beſt horſes. We beſtow three, and ſometimes four ploughings upon fallow lands, and very often two [for our ſpring ſowings.] I very much doubt if this be carried much farther in France; and, perhaps, there is not any country in Europe where the ſoil is more carefully cultivated than in Switzerland; yet our harveſts are vaſtly inferior to thoſe the Marquis ſpeaks of. It does not ſeem to be to the nature of the draught uſed in the plough, but to the ſoil and climate that we muſt attribute the cauſe: and if the fact is certain, that in France, after the deductions made for the expence of horſes, the clear produce is ten to one greater, the cheap means of fattening cattle muſt be a ſtill farther additional profit to the grazier.

Our

Our manner of calculating in Switzerland is thus:

The ſubſiſtence of ſix oxen, at about three or four years old, does not coſt more than that of four draught horſes*, including the expence of forage. This has been tried and verified by a thouſand inſtances, ſo that every thing decides in favor of oxen: the latter are infinitely leſs delicate than horſes, are leſs liable to diſtempers and accidents, and are much more regular in labor.—Eating their food much quicker than horſes, is an article that gains two hours daily; one of which, at leaſt, may be employed in working.—As our land is, in general, hot and gravelly, the manure of oxen is greatly preferable to that of horſes.—The manure of horſes waſtes and evaporates in the farm yard and field, more ſpeedily than that of oxen; and we are convinced that the value of the manure of cattle exceeds, in general, that of horſes a fourth part, and ſometimes one half.—Theſe are no inconſiderable advantages; but that which far ſurpaſſes them all is, that every cultivator, who has the leaſt degree of underſtanding, may annually make of every team of four oxen, a clear profit of 6l. 11s. 3d. or 7l. 17s. 6d. ſetting their food in oppoſition to their labor. If he buys his beaſts at three years old, and ſells them again at four, there is almoſt an abſolute certainty of his gaining a louis and half, or two louis a head. This advantage may be extended much farther when the peaſant has a right in any public paſturage, and can breed his own cattle. Whoever has been informed, that in the greateſt part of Switzerland, particularly in the German diviſion† of the canton of

* This is a valuable fact: now if their oxen are equal to thoſe I uſed in Suffolk, what an amazing ſuperiority for the ox culture! Theſe points of proportion, the expences of certain practices, &c. are very important circumſtances, as it is upon a ſelection of ſuch that theſe diſputable points can alone be reconciled. Y.

† Switzerland at large is divided into the German, French, and Italian diſtricts, according to the languages prevailing in its ſeveral parts.

of Berne, a pair of oxen of three years old, that have been in good paſture, commonly ſell from ten to fifteen louis, will not be ſurpriſed at what I have advanced.

It is far otherwiſe with horſes. Beſides that their price is ſubject to very great and frequent variations, there is great danger in uſing young horſes for heavy and conſtant labor. The ſlighteſt accident to a draught horſe may be a very ſenſible loſs to the farmer, whilſt a lame ox is not at all the worſe when fatted for market. Add to all this, if the farmer ploughs with horſes in their full vigor, he has no other advantage to expect than during the time they can work: He ſinks a large capital, which, inſtead of proving beneficial, waſtes every day, and is reduced to nothing at the end of a few years. All theſe conſiderations induce our moſt judicious cultivators to rate the advantage of drawing with oxen inſtead of horſes at 8l. 15s. one year with another†.

Farther

† This reaſoning is ſenſible; and as it coincides with our experience in England, on this compariſon, there is the greater reaſon to acknowledge its juſtneſs. The arguments here uſed, are the ſame as we hear moſt commonly uſed among ourſelves in thoſe counties where oxen are yet worked.—Upon the whole, this compariſon of horſes and oxen highly deſerves farther attention.—The Marquis de Mirabeau, in a preceding paper, quotes the Encyclopedie on this ſubject: I have read the memoirs of that work on the ſubject of agriculture; they are extremely ſenſible, *and call aloud for a tranſlation into Engliſh.* Among other articles, they contain an elaborate compariſon between horſes and oxen; decided in favor of the former. This compariſon abounds with many circumſtances very curious, and throws much light on the ſubject, and at the ſame time explains, in a good meaſure, the reaſon why the French prefer horſes ſo much. Y.

N. B. The Marquis de Mirabeau not only refers in his letters to the article *Culture des terres*, but to the article *Fermier*; both of them in the old French Encyclopedia. E.

Farther Anecdotes concerning the Family of Pincou, *mentioned by the Marquis de Mirabeau, collected by the French Tranſlator.*

IN the *Journal Economique* for December 1755, are *two memoirs* on the origin of the Pincou family.—I conceive that an abſtract of them may be agreeable to thoſe readers who have not had an opportunity of meeting with the journal. The facts related are too analogous to the hiſtory of Kliyogg for me to fear impropriety in placing them together.

" At ſome leagues diſtance from the town of Thiers ' in Auvergne, is a very habitable caſtle; the ſeat of a ' ſmall barony, called Saudon.—About four hundred ' years ſince it was purchaſed by a numerous family of ' peaſants, in whoſe poſſeſſion it has continued hereditary to this day.—This family obtained, at the ſame ' time, a perpetual diſpenſation from the pope to marry ' within certain degrees where marriages are otherwiſe ' deemed unlawful. Such a mark of conſideration is a ' proof of the virtuous regulations that then ſubſiſted ' amongſt theſe honeſt people; and likewiſe of their ' apprehenſions of relaxing their diſcipline and manners, ſhould they marry out of their own family.

' They have a tradition, which carries their origin ' much higher; namely, that eleven hundred years ago, ' one of their anceſtors, a man of great wealth, the father of a numerous progeny, and advanced in years, ' gave his children to underſtand: " That their way of " living muſt be greatly diminiſhed, if, after his death, " they ſhould, as was cuſtomary, divide his fortune in- " to ſeparate portions; and that, if they were deſirous " to be wiſer than the generality of men, they muſt " live in the ſame united ſtate as under his parental " roof."—They did not fail to raiſe many objections ' to this propoſal; and the moſt weighty one was, the ' privation of an authority, ſuch as he had exerciſed, and ' which his ſuperior wiſdom rendered ſo reſpectable.—

' He

'He had foreſeen and guarded againſt all the difficulties 'they feared; and replied, that good inſtitutions, firm-'ly adhered to, would defend them from all inconve-'niencies capable of fruſtrating their ſcheme.—The fa-'ther compoſed a *code* for the uſe of his children, which 'they moſt cordially accepted, and ever ſince have re-'ligiouſly obſerved.

'By theſe laws the whole parental authority devolves 'to a general aſſembly of the family. This aſſembly diſ-'cuſſes their various intereſts, applies remedies to their 'grievances, and decides what meaſures are moſt eligi-'ble. A man is not admitted to theſe deliberations till 'he is twenty years of age. The aſſembly appoints a 'preſident to take care of the money, to ſign reſolutions, 'and to conduct affairs in general; but he is reſtrained 'to the diſpoſal of ten piſtoles; beyond which ſum the 'aſſembly muſt determine.

'They never require of the preſident an account of 'his adminiſtration; nor have they ever repented this 'ſingular confidence.—Their great maxim, and the 'foundation of all their rules, is, an implicit reverence 'for their own family; which is inſtilled in infancy. 'This principle is characterized in many anecdotes.—'Their ſecond maxim is, never to ſoar above their 'original rank.—Thus the Pignous, which is the fami-'ly name*, have never varied from other peaſants in the 'articles of dreſs, food, and lodging. They are call-'ed by their chriſtian name. The preſident alone has 'the title of Mr.: they call him Maſter Pignou.—All 'follow the plough with their laborers.

'The children are educated in common without any 'diſtinction, by a woman intruſted with the care of 'them to a certain age. She has alſo the ſuperintend-'ance of the dairy, and of the ſervants belonging to it.

'The family rules extend to domeſtics, who are to 'be preſent at morning and evening prayers, and to be 'regular in the practice of all Chriſtian duties. 'If

* M. de Mirabeau calls it Pincou; but I ſuppoſe Pignou is the provincial way of ſounding it. F.

'If any of the younger branches of the family happen 'to detach themſelves from it, they receive a proper 'dividend of the public money. It generally happens 'that theſe repent, and are deſirous to return;—but 'this is a hopeleſs wiſh, and againſt the rules of the So-'ciety, which allows no re-admiſſion to thoſe who once 'abandon it.—Notwithſtanding a great decreaſe by 'ſickneſs for ſome years paſt, there yet remain eight 'heads of families.

'The Pignous make the moſt laudable uſe of wealth. 'They are charitable to the poor and hoſpitable to 'ſtrangers: they are beloved, reſpected, and admired. '—Many noble families, as well as thoſe of peaſants, 'have unſucceſsfully attempted to imitate their rule of 'life. The former have turned the ſcheme into parties of 'pleaſure; and the latter have found it impracticable to 'arrive at that point of union and proſperity which diſ-'tinguiſhes the family of Pignou.—Undoubtedly none 'of theſe have laid the ſame permanent foundation for 'the happineſs they were in ſearch of, in piety, bene-'volence, diſintereſtedneſs, ſimplicity, and attachment 'to buſineſs; qualities, without which it is impoſſible 'to form a happy ſociety, or procure peace and compe-'tence.

'Several intendants of the province have gratified 'their curioſity in viſiting the Pignous.—M. le Blanc, 'ſince ſecretary at war, dined at the caſtle, was honor-'ably entertained, and inſiſted on Maſter Pignou's pre-'ſiding at table. Delighted with their manners and 'cuſtoms, he made a recital of them to Louis XIV. 'Some time after Maſter Pignou being obliged to go to 'Paris on various buſineſs; he paid his compliments to 'M. le Blanc, who preſented him to the King. Louis 'aſked him ſeveral queſtions, and was ſo charmed with 'his replies, that he ordered that the tax of the Pignous 'ſhould never exceed ſix hundred livres; and made him 'a preſent to defray the expences of his journey."

Theſe

Theſe are the moſt intereſting particulars in the *firſt* memoir.—The *ſecond* differs from it in ſeveral articles. It is true they were written in different years; the firſt being dated in 1739, and the ſecond being a recent account; but this does not ſufficiently explain the variation.—How much is it to be wiſhed that the Marquis de Mirabeau, or ſome other friend to human nature, would take the trouble of receiving exact and circumſtantial information on the ſpot, of all that relates to this extraordinary family! The public would eſteem it an invaluable preſent.—In expecting that pleaſure, I ſhall give the purport of the *ſecond memoir*.

'The Pignous, propietors of Saudon, about half a league 'from Thiers in Auvergne, have lived there near three 'hundred years. Their common eſtate brings in more 'than two hundred thouſand franks; conſiſting of mea-'dows, vineyards, arable land, and other heritages. 'But they have no lordſhips or manors, excepting the 'fief of Saudon, which is of ſmall value.

'This family has branched into four diviſions, who 'live together within the ſame buildings. There are 'never more, nor leſs; for they keep in the family only 'thoſe who are deſigned to intermarry and ſucceed their 'parents; whilſt the reſt of the children are ſettled in 'the adjacent villages with a fortune of 21l. 17s. 6d. 'The daughters have alſo a cheſt of linen, and ſome 'houſhold furniture of ſmall value, ſuch as peaſants re-'quire; the Pignous not being in outward appearance, 'different from their laborers.

'The maſter is the only man amongſt them who wears 'leathern ſhoes.—The women wear them, becauſe they 'never work in the field. There is particular care be-'ſtowed on the education of theſe. They are maintain-'ed in a convent at the general expence, till they are of 'an age to become ſettled. If it happens that one 'branch of the family has only a daughter, who is con-

'ſequently

'ſequently heireſs to one fourth part of the eſtate, they 'marry her to the ſon of another branch, to keep up 'the number of their chiefs.

'They take care early to impreſs their children 'with ſuch a reſpect for their family and for its 'inſtitutions; that there has never been an inſtance of 'any of the chiefs entertaining the moſt diſtant idea of 'ſeparating from the community; nor of any of the 'ſons or daughters, who have left the caſtle, deſiring 'any addition to their fortune, ſmall as it is.—About 'forty years ago, the widow of one of their chiefs, who 'had an only daughter, was ſolicited to marry ſome 'gentleman herſelf, as a means of eſtabliſhing her daugh-'ter, in a manner ſuitable to her large fortune. This 'worthy woman anſwered in her provincial dialect, 'that ſhe never could conſent to put ſuch an indignity 'on the family and cuſtoms of the Pignous!

'Though property is equally divided amongſt the 'four chiefs, the principal authority reſts with the 'maſter, who is choſen from the other chiefs.

'The caſtle is large, but the apartments are fur-'niſhed in the moſt plain and humble manner.—M. de 'la Granville, who was travelling that way, ſtopped at 'Maſter Pignou's. Some of his company were for ad-'viſing the maſter to furniſh at leaſt one apartment ele-'gantly, as a mark of diſtinction; but the intendant, 'wiſer than they, demonſtrated to them that ſimplicity 'was eſſential to ſuch an eſtabliſhment; and that when 'once they made a diſtinction in apartments, it would 'ſoon be followed by other innovations which would in-'terrupt the happineſs of this little republic.

'The Pignou family are remarkably bountiful to poor 'travellers, who are cordially received, fed, and even 'lodged, if they chance to be benighted. They alſo 'receive well all viſitants, providing the beſt en-'tertainment in their power, according to their rank; 'which makes them exceedingly honored and eſteemed 'in the province;—And what Maſter Pignou decides

'in

'in any controverſy, paſſes in general, with the pea-
'ſants, for an infallible decree."

I cannot (ſays the French Tranſlator) forbear communicating the judicious reflexions of my journaliſt, with which I ſhall conclude.—"We ſhould accuſe ourſelves," ſays he, "if we neglected to recommend to obſervation, theſe ſolid effects of economy and order: ſuch as the plenty it procures, the concord it maintains, the tranquillity it beſtows! By its influence, labor is ſoftened, jealouſy extinguiſhed, equality reſtored! What extraordinary bleſſings may we not hope from it, in intelligent and enlightened perſons united upon the ſame principles; productive of ſo much good even amongſt ſimple peaſants! What an acceſſion of opulence and ſtrength to a ſtate, to have a collection of theſe ſmall republics formed within itſelf! A manly and ſublime ſimplicity would ſucceed to effeminate luxury: moderation, the daughter of induſtry, would treaſure the riches thus acquired; and mankind would at laſt be convinced, that the moſt infallible means to defy poverty is to renounce opulence, and to fly from the immoderate uſe of what we poſſeſs. Children educated in theſe maxims, would renew that purity of manners, of which the loſs is more to be regretted every day; whilſt the earth cultivated by their innocent hands, would no longer diſappoint chimerical expectations by its ſterility. Surely we have better motives than the terrible conſequences of a revolution, to bring us back to nature!"

Anecdotes

Anecdotes of the Family of Fleuriot, *known in Lorraine by the Name of* Valdajon ; *by the Count de* Treſſan ; *with an Introduction and Remarks by the French Tranſlator.*

THE piece before us is by the Count de Treſſan†.—In reading the Rural Socrates, he recollected the ſeveral particulars of a journey he took ſome years ſince, from a deſire of gaining a perfect information concerning a family of peaſants, as philoſophical, and perhaps even yet more to be reſpected than Kliyogg ; and whoſe character and inſtitutions peculiarly affected the ſenſibility of M. de Treſſan.—He not only paid due deference to the work of M. Hirzel ; but the friendſhip with which he honors me, palliated the imperfections of my tranſlation ; nor did he diſdain to oblige me in the following memoir, with a parallel to the Rural Socrates.

'A league and a half from Plombieres, in that part of 'the Voſges, which borders on Franche Comté a pretty 'extenſive valley is formed by ſeveral openings betwixt 'the hills, which has a chearful appearance, and ſhews 'the ſkill and aſſiduity of the cultivators.

'Theſe conſiſt of a ſingle family, who occupy four 'or five houſes : they are brought up in the ſame prin-'ciples ; they are governed by a chief choſen out of 'their body for his age and wiſdom ; and are inceſ-'ſantly employed in aſſiſting the public, in educating 'their children, in comforting the diſtreſſed, and in 'tilling the ground.

'This

† Lieutenant-General in the French ſervice, Governor of Bitche and German Lorraine, lord chamberlain of the houſhold to the Poliſh King Staniſlaus, and member of the academies of ſciences at Paris, Berlin, London, Edinburgh, Nantz, Metz, &c. F.

The Count de Treſſan, was a friend of Voltaire's and a poet. He died at an advanced age. E.

'This family, whoſe name is *Fleuriot*, is better diſ-
'tinguiſhed by that of *Valdajon*, given to the country
'and village which it inhabits.

'For many years paſt, the chiefs have principally ſtu-
'died that part of ſurgery which reſpects *fractures and*
'*diſlocations*. Repeated cures have added reputation
'to their knowledge; whilſt remarkable piety and ex-
'emplary charity have juſtly acquired them the charac-
'ter of virtuous men.

'The moſt peculiar modeſty, the ſincereſt fraternal
'tenderneſs, are conſpicuous in the manners of this
'happy family; which is now ſufficiently numerous and
'remote from its common ſtock not to be obliged to
'contract foreign alliances.

'The late Duke Leopold*, touched with admiration
'for the virtues inherent in the Fleuriots, and ſenſible
'that every part of their conduct merited a Civic Crown,
'and that they had proved the greatneſs of their ſouls
'by the moſt diſintereſted beneficence; was deſirous to
'ennoble them.

'The families aſſembled; and the heads of them were
'unanimous to return their grateful thanks to their ſo-
'vereign for the honor he intended them, but declined
'the acceptance of it. "Our poſterity, (ſaid they, in
"an addreſs equally wiſe and dutiful) may, perhaps,
"ſee objects in a different light from ourſelves; intox-
"icated with the pride of nobility, they may diſpenſe
"themſelves from the duty of relieving the poor; de-
"ſpiſe the cultivation of their eſtate; the bleſſing of
"heaven will no longer proſper their undertakings;
"diſcord will divide them; and they will ceaſe to be
"happy."—'They refuſed a patent of nobility; but
'that, traced in their ſouls, has always remained indel-
'ible!

'The

* One of the Lorraine family; a family ſince united to the Auſtrian royal family. The late Queen of France ſprang from the united houſes. E.

'The cures performed by the Fleuriots are almoſt 'incredible, and have often excited envy.

'The firſt time I was at Plombieres, I informed my- 'ſelf particularly of what related to them; and as I 'commanded in that part of Lorraine, it was eaſy for 'me to inveſtigate the truth of all I wanted to know.— 'Some with whom I converſed, talked of the Fleuriots 'with as much regard, as admiration; whilſt a very 'ſmall number, who, I thought, ought to have under- 'ſtood the ſubject beſt, ſeemed deſirous to varniſh with 'ſuperſtition and ignorance the proceſs of the Fleuri- 'ots in their ſurgical operations. Truth appeared to 'me cleareſt in the moſt favorable reports:—I regard- 'ed it then as an honorable duty to examine facts with 'my own eyes, and to take proper precautions not to 'be deceived.

'As I have always, at leiſure hours, made anatomy 'one of my ſtudies; I underſtood enough of it to diſ- 'tinguiſh real ſcience from impoſture.

'I went to Valdajon privately, with only one attend- 'ant, in a plain dreſs; as a ſtranger whom chance had 'brought to their habitations. I ſtopped at one of the 'firſt houſes, and, on my entrance, every thing I ſaw 'edified and affected me.—It is with difficulty I refrain 'from deſcribing the neatneſs and regularity of each 'article, with the obliging manners of the inhabitants. 'True hoſpitality ſhewed itſelf in its moſt natural and 'touching forms.

'My object being to know the degree of information 'of the more ſkilful among them, in an art founded on 'aſcertained and correct principles; I had no ſooner 'refreſhed myſelf, and noticed with admiration what- 'ever reſpected their rural economy and domeſtic go- 'vernment; than I aſked if they had any books. They 'anſwered, that their principal books were depoſited 'in a neighboring houſe, occupied by an aged chief of 'the family. Being conducted thither, I was received 'by a reſpectable old man, who under a ruſtic form

'poſſeſſed

'poſſeſſed ſoft and poliſhed manners. As I found no 'difficulty in beginning my converſation, I aſked him what 'principles he had ſtudied in his art. "Good books, "nature, and experience, (he replied) were the only "maſters of my anceſtors; I have no other; and the "ſame ſyſtem will paſs to our children." He then 'opened a large cabinet, plain in itſelf, but rich by the 'furniture it contained. I found in it the beſt books 'in ſurgery, antient and modern; ſkeletons, male and 'female, of four or five different ages; other ſkeletons 'taken to pieces and the parts thrown indiſcriminately 'together, in order to be united by an exerciſe of ſkill; 'and laſtly, curious models to ſhew the muſcular ſyſ-'tem.

"Here (ſaid he,) we teach what is neceſſary for the "relief of our fellow creatures. We inſtruct our chil-"dren to read and to underſtand what they read. Thoſe "of them who have the turn for it, know theſe bones "and muſcles before they are ten years old; and after "ſeparating, can join them again. Here is a large "preſs filled with bandages and ligatures proper for "different caſes, with tickets to mark them.—Our "children are taught early alſo to join practice to "theory; and on this occaſion, the goats you ſee feed-"ing and even our dogs are made the victims. The "very acts of cruelty exerciſed on theſe victims extin-"guiſhes however the *principle* of cruelty; for we en-"courage our children to feel for the cries of theſe ani-"mals, and to cheriſh them under their ſufferings; and "they ſoon learn to heal their wounds*. Such are the "leſſons I received; ſuch are thoſe we teach; and the "bleſſing of God has attended our endeavors."

'I

* Such pain ſhould only be inflicted on animals, where it is probable that it will lead to a *ſuperior* good either to men or the brute creation. Experiments here without an object, or made more diſtreſſing than is needful; are crimes againſt the *God of nature*. E.

'I am unable to expreſs the tenderneſs and reſpect 'with which I was penetrated at this moment. I em-'braced the virtuous old man. I made myſelf known 'to him; and intreated, if he deſigned to give me plea-'ſure, that he would acquaint me how I could be of 'uſe to himſelf or to ſome one of his family.

'He pointed to the houſes, fields of grain, and gar-'dens, which ſurrounded us. "The proſpect before "you (ſaid he) ſupplies our wants; and Providence "having bleſſed our labors, we have even ſome means "left for comforting the wretched. Every thing be-"yond what is needful for our ſmall expences, would "be uſeleſs: it might even become pernicious, by ex-"citing inordinate deſires in our children. But, Sir, "you have the happineſs to be in high office near our "dear and auguſt ſovereign: Deign to tell him, that "all our ſeveral families lift their prayers to heaven "for the continuance of his precious life; and that the "Fleuriots will always endeavor to be uſeful to the "diſtreſſed, that they may be ranked among the beſt "ſubjects of the moſt beneficent of all monarchs*."

'If a relation were required of multiplied compound 'fractures cured in the ſame patient, I could furniſh not 'only one, but many accounts; for which I could 'vouch upon the evidence of my own eye-ſight.

'The Marquis de Voyer and M. de St. Lambert, 'whoſe abilities and information are ſo univerſally 'known,

* Staniſlaus, then Ex-King of Poland. He kept his throne while Charles XII. of Sweden was in power; but afterwards gave way to the better fortunes of King Auguſtus II. who was ſupported by the Ruſſians. His daughter was married to Louis XV. of France. By her influence he was not only allowed to retain his title; but had Lorraine given to him to govern for life. He ſucceeded ſome of the moſt popular princes in that country that have been known any where in modern times, and added one to the number. He was the oſtenſible author of the *Œuvres d'un philoſophe bienfaiſant*, publiſhed in 4 volumes 8vo. and not only did much good in Lorraine, but ornamented it with ſeveral buildings, which are well known to travellers. E.

'known, have had the ſame curioſity reſpecting this 'family with myſelf, and will certify the ſame facts.

'As to the agriculture of the Fleuriots, I give no de-'tails on the ſubject. It will eaſily be preſumed that 'perſons ſo prudent and well inſtructed, have the ſame 'fundamental principles with the able and induſtrious 'Kliyogg. A parallel between them would neverthe-'leſs do honor to humanity, and furniſh excellent leſ-'ſons. Perſons of reflection and ſenſibility, in ſhort, 'will always with eagerneſs pay a juſt tribute to men 'as yet ſo rare, but whoſe example requires ſo much 'to be imitated.'

Remarks by the French Tranſlator.

Who is there poſſeſſed of the leaſt ſentiment, on whom the above charming relation does not make a deep impreſſion, and who does not feel intereſted in every particular which concerns the Fleuriots?

In the *Journal Economique* for December, 1755, p. 76, we have the means of gratifying perſons of this deſcription, by an intereſting letter written by M. de Morand, doctor regent of the faculty of medicine at Paris. His teſtimony alone would be deciſive on the ſubject, if we have need of teſtimony after that of the Count de Treſſan. It is true, that this celebrated phyſician did not ſee all which was viewed by my illuſtrious friend; but he ſaw the moſt eſſential parts, and with the ſame eyes. He renders conſequently the ſame juſtice to the ſkill of the Valdajons (or Fleuriots;) and was alike ſtruck and enchanted with their ſimplicity of manners, their ſtyle of life, their food, and their dreſs.

'Content (ſays he) with their lot, they confine them-'ſelves to pure neceſſaries, and reject whatever is uſe-'leſs. At home they live like ſimple peaſants; eating 'rye-bread and bacon, and uſing water for their only 'drink. They are always, one or other of them, 'abroad; but never go out on horſe-back, and will

'never

'never return home in a carriage. Gold and wealth in 'general, vain phantoms of happineſs, have no effect on 'their minds. They have often refuſed two or three 'louis-d'ors from the rich, as a pay too ample; taking 'from them only one or two crowns at the moſt. Ev-'ery Tueſday they attend at Remiremont, and on other 'days at Plombieres and other places: having ſome-'times forty poor patients in one ſpot, with fractures and 'maims; whom they viſit and dreſs, gratis, or without 'regarding what is paid to them. Oftentimes they ſup-'ply their patients with money to enable them to return 'home.—They give them alſo their ointment; which 'is their ſole ſecret and treaſure. They affirm that 'the receipt of this belongs to their family: it is an 'outward application, known by the name of the Val-'dajon ointment. This remedy is in much eſteem in 'Lorraine; being reſolvent and good for the nerves, 'having qualities at once ſoftening and corroborating. 'It is preſcribed by the family in caſes of bruiſes, ſtrains, 'diſlocations, and fractures, and alſo for wounds where 'there is danger of mortification: It gives eaſe likewiſe 'in the pains of gout and of rheumatiſm. It is ſimply 'ſpread on linen, without being ſoftened with heat.'—[Thus far M. Moraud.—We now return to our French Tranſlator.]

Who (ſays the French Tranſlator) after ſeeing the example of the Kliyoggs, the Pignous, and the Valdajons, can retain a doubt, that Dr. Hirzel had the ſtrongeſt reaſon for affirming, that the claſs of peaſants as much deſerves the attention of the philoſopher, as any other whatever. * * * Let the true ſage who is friendly to humanity ſeek after men who are truly virtuous; let him follow them into their obſcurity, and into the claſſes which to the boaſted world of faſhion ſeem the moſt abject. He will there certainly find many a Kliyogg, a Pignou, and a Valdajon, at preſent unknown; for true virtue ſhuns inſpection, and conſtantly remains attached

to

to that ſtate of ſimplicity which ſome diſdain to examine. But a diſcerning man will neglect nothing to draw ſuch characters from their retreat : he will go like the Count de Treſſan to viſit them in their cottages, or like Dr. Hirzel to ſeek them at their plough. He will be eager to make known their virtues and their good actions ; not in order to flatter their ſelf-love, for fame in their eyes is no bleſſing ; but in the hope that * * if examples of vice make ſo many guilty and unhappy, a contrary effect will be produced by inſtances of virtue.

SECTION III.

Additional Particulars in the Character and Sentiments of Kliyogg, communicated by a Correſpondent.*

" SINCE I know what uſe you deſign to make of ' Kliyogg†, it ſeems neceſſary to ſtate certain points in ' his character, which can never ſerve for imitation in ' Zurich, but will not the leſs do him credit, * * or pre- ' vent his ſerving as a model for the cultivators of Amer- ' ica. In all the civilized parts of Europe, man has ve- ' ry limited enjoyments ; no more than the mere ' portion which cannot be raviſhed from him ; a portion, ' neceſſarily ſlender in a country like Zurich, where the ' population

* Theſe particulars are contained in a letter written in 1795, to the editor of this compilation, for the purpoſe of being inſerted in this place. The original being in German, the tranſlation is here given from a French tranſlation.

The author of the letter is a citizen of Zurich, well known for his talents, and who has been noticed on this account by more than one ſovereign power in Europe.—It will appear that he was little ſatisfied with the antient conſtitution of his canton ; and it may be ſuſpected, that he attributed to Kliyogg ſome of his own feelings in more than one reſpect. E.

† Namely, to publiſh the preſent compilation reſpecting him, in the United States of America, in the firſt inſtance. E.

'population is ſuper-abundant, and the government 'meddles *in the moſt minute concerns**.—To do juſtice 'then to the merits of Kliyogg, we muſt conſider him 'as independent of circumſtances.

'The civil and eccleſiaſtical conſtitution of his vil-'lage was entirely contrary to his principles; and he 'ſtruggled againſt it with all the warmth and ſincerity 'of his nature.—He conſidered morality and human 'happineſs as founded not only upon an indefatigable 'zeal for buſineſs, but upon ſimple truths, purified from 'uſeleſs and foreign doctrines; *** for he diſliked 'much of what was taught in the ſchools, and even by 'the clergy of Zurich.

'He carried to great lengths the maxim, that man 'ought to ſtand upon his own baſis, without yielding to 'companions or neighbors. He was alarmed at the 'meeting together of perſons who were ſtrangers to 'each other; and affirmed that men grew worſe when-'ever they remained in each other's company without 'occupation. In this view, he claſſed under one de-'ſcription all aſſemblies at church-doors, taverns, mar-'kets, town-halls, ſchools, and military reviews; ſay-'ing that in theſe caſes men were ſure to *unlearn* ſome-'thing which was eſſential to them. I recollect diſtinct-'ly one of his remarks; namely, that when three per-'ſons are together, they will certainly ſay three things 'which are improper; and if there are an hundred of 'them, they will ſay an hundred.

'It ſeems that Kliyogg has been extolled too much as 'a farmer, and at the expence too of his character of a 'man. We have peaſants by hundreds, who have done 'as much as himſelf for the improvement of their 'farms; but, in all our country, there is not a ſecond 'Kliyogg, conſidered as a *man*. With reſpect to

'the

* This was but too true a charge. There was even an eccleſiaſtical officer, who among other things had a right to examine what ſermons the clergy had preached in the courſe of every ſix months preceding. E.

'the management of his family,
'his ſupport of our natural rights,
'an intimate knowledge of the human character,
'and of the primary ſources of its errors and its
'vices,
'and a reſolute and forcible oppoſition to theſe
'ſources;
'*** in all theſe particulars, he excelled more than
'he did as a Swiſs cultivator; and on this account an
'altar may be erected to him, provided it be in the
'Weſtern world. In ours, we do not and cannot
'give to the people all which they aſk. The *whole* of
'the people ought in truth to be reſpected; but in Eu-
'rope, we think a man reſpectable only in proportion
'as he *differs* from the people.

'The *acquiſition* of ſpecie is with us the ſingle ſtand-
'ard of internal proſperity; and the *diſſipation* of it, the
'neceſſary reſult of our complicated relations.—Kli-
'yogg however conceived, that coin in the hands of the
'peaſant, led to his ruin; and that the peaſant had no
'uſe for caſh, except to ſupport his houſhold and pay
'his taxes.***.

'He feared alſo that the happineſs of his family would
'ceaſe with the firſt piece of ſilk which entered it; and
'he even dreaded the effect of Sunday clothes†.

'Having a deep penetration into man, he calculated
'the influence of each ſenſual enjoyment in its moſt
'diſtant conſequences. It was not its effect however
'upon the finances or the ſtate *** which intereſted
'him; (for with theſe he did not concern himſelf;)
'but its effect upon the tranquillity of the mind and up-
'on the liberty and free exerciſe of our faculties, at-
'tracted his notice; and theſe are objects which (I
'maintain) need not be provided for in Europe.

'The

† It is ſurely uſeful to obſerve the rule, to be clean once a week. There is alſo a time when one may begin to wear our new clothes; which may well happen on the day when there is no work. E.

'The ſuperiority of the moral character, as ſeen upon many retired farms in Switzerland, where ſimple manners are preſerved ſome centuries longer than in our villages; is a confirmation that the ideas of Kliyogg reſpecting the union of families, are of the higheſt importance.—It is true, that the difficult intercourſe between theſe detached farms, renders marriage ſomewhat leſs eaſy, than in villages; but Kliyogg was no friend to that over-done population, which is ſeen in ſome parts of our canton.

'Kliyogg maintained that the *innocence* of the ſexes ought to be preſerved longer than is cuſtomary; that is to ſay, their ignorance of this claſs of gratifications; and he maintained that there is no difficulty in effecting this, by preventing the young from going to bed till they are well fatigued. He affirmed that the paſſion for premature enjoyment is not natural to man; but owes its riſe to the corruptions of ſociety. He ſaid, that nature is content to poſtpone theſe feelings for a long time, but that deſires are commonly excited by the folly of idle company.—His ſyſtem was partly the ſame for the deſires and paſſions of the underſtanding. He thought that they ought not to be awakened too early, and before the mind is ſufficiently matured to content them.—*** Our Kliyogg in ſhort was firmly convinced, that men ſhould be brought to a diſcreet enjoyment of life by a courſe of voluntary activity and exertion; and he conceived that our preſent inſtitutions of police, of education and of religion, were little adapted to the leading circumſtances of common life.

'Perhaps I have too ſtrongly expreſſed my ſenſe of Kliyogg's ſuperiority as a *man;* but I am ſure that he fell ſhort in his character of a cultivator.—His fixed principle to do

'as much as poſſible by work,
'as little as poſſible by money;
'as much as poſſible by the labor of his family, and
'as little as poſſible by hired hands; 'all

'all this was worthy of a great legiſlator [who has 'things at his command.]—But with a nation whoſe 'turn is become contracted by the practice of counting, 'meaſuring, and weighing; and which, on account of 'its cloſe population, the high price of its land, and the 'mortgages with which it is burthened, cannot ſubſiſt 'without counting, meaſuring and weighing; with 'ſuch a nation, the principle cannot apply. Where 'the peaſant is obliged to pay a high intereſt, and where 'he commonly obtains the means of paying it by ſpin-'ning; and where the farms are generally thrown into 'diviſions (or fields) of one eighth of an acre each; 'there the farmer can rarely keep as many hands all the 'year round, as he will want at particular moments; 'or fail to conſider a return in caſh, as the great ob-'ject of his labors.—Theſe however are circumſtances 'to which Kliyogg paid little attention; for which 'reaſon he cannot be exhibited as a model for the culti-'vators of Zurich, where (I repeat) many in this view 'have exceeded him.'*

* *The writer of this article, though ingenious, was not a farmer; and he viewed his ſubject partially.—Many of Kliyogg's farming maxims apply even in Zurich: ſuch as that a farmer ſhould ſet the example of working; that he ſhould go to work the ſhorteſt way; and that he ſhould never deſpair. Many farming practices are alſo equally admiſſible in Zurich, which Kliyogg had the merit of firſt exhibiting there; ſuch as that of mixing together ſoils remarkable merely for differing from each other, that of obtaining the advantage derived from furrows in moiſt land without the loſs of any land, and that of deriving manure from the trees in our woods.—Nor is the reſt of Europe in general in the ſame circumſtances in which the writer paints Zurich.—Conſequently Kliyogg may be uſeful even in Zurich, and ſtill more in the reſt of Europe.* E.

APPENDIX.

APPENDIX.

No. I.

The Preface given by Arthur Young, Eſquire, to that part of the Rural Socrates, tranſlated and publiſhed in Engliſh, under his direction.

SOME time ſince I drew up the preceding eſſays*, I met with a ſmall work in the French language, entitled *Le Socrate Ruſtique.* I peruſed it with great pleaſure; ſurpriſed that ſo uncommon a relation ſhould not have attracted the attention of thoſe gentlemen, who read the modern French authors, with a view to diſcover thoſe that promiſe beſt for tranſlation: but by not ſeeing this ruſtic philoſopher in an Engliſh dreſs, I apprehend the work is not included in that number.—The merit and undoubted utility of it have determined me to *procure* a tranſlation; that the public might not be deprived of the loſs of ſuch an example, from the concurrence of thoſe common circumſtances, which generally decide the neglect of foreign books, when deſerving of attention; ſuch as an improper taſte (relative to *uſe*) in tranſlators, or the ideas of bookſellers concerning their profit.

The work is peculiarly connected with the general caſt of the preceding ſubjects, viz. the economical management of a farm: it enlarges on ſome of them, and preſents other ideas of indiſputable uſe. Several parts of conduct, which I have omitted, are here enlarged upon; and the whole is the real management of a Swiſs farmer *now living.* It is the hiſtory of his practice; and diſplays an example, not only of economy, induſtry, ſobriety, and every domeſtic virtue; but alſo of moſt ſpirited huſbandry, much more correct and accurate than moſt of our Britiſh farmers can boaſt. It diſplays a poor peaſant, coming to a ſmall farm overwhelmed with mortgages, practiſing ſo animated an agriculture, as not only to gain enough to diſcharge his incumbrances; but to purchaſe more land, and to cultivate the whole with unremitted diligence and neatneſs.—I ſhould think

* Intitled, *Rural Economy, or Eſſays on the practical parts of huſbandry, &c.* E.

think myſelf very unhappy, were I to trouble the public with a trifling or a worthleſs book; but to the farming reader, or to thoſe who can be intereſted with the memoirs of an honeſt induſtry, I flatter myſelf this little work will not be unacceptable*.

It has been received with uncommon pleaſure in Switzerland and France.

The notes I have added, are marked at the end.***

No. II.

Fragments from the Engliſh or French tranſlation of the Rural Socrates; which (though originally written by Dr. Hirzel,) have been reſerved for inſertion in this appendix, as not directly relating to Kliyogg.

——Reflections now inſtructed me in this great truth, that real grandeur in man is unconfined to rank; and that the meaneſt condition furniſhes inſtances of exalted ſentiment and underſtanding, capable of being employed to the general good.—I was likewiſe convinced that in all ſituations, the conſciouſneſs of a rational application of our talents, the ſenſe of the progreſs we make in doing good, and the pure and tranquil joy which is the conſtant reſult of it; are every where the ſteady reward of virtue.—The diffarent gradations and deſcriptions of genius are equally diſcernible in the cottage and the palace. I could trace among the cultivators of the earth a Lycurgus, a Socrates, a Plato, a Homer, and a Lucian†! Nor ought I to conceal that the marks of vice were alſo to be met with. The diſtinction between the ruſtics and the faſhionable part of the world conſiſts in the *objects*, not the *degree*, of the powers of reaſoning.

The country therefore is the beſt ſchool for acquiring a more intimate knowledge of human nature, for forming juſt ideas of happineſs, and for diſcerning what conſtitutes the true greatneſs of man. Here I learned to deſpiſe

* *It was written originally in German. This tranſlation is from the French one.*** Y.

† *Some village Hampden, that with dauntleſs breaſt*
The little tyrant of his fields withſtood;
Some mute, inglorious Milton, here may reſt;
Some Cromwell, guiltleſs of his country's blood.

Full many a gem of pureſt ray ſerene
The dark unfathom'd caves of ocean bear;
Full many a flower is born to bluſh unſeen,
And waſte its ſweetneſs on the deſart air.

Gray's Elegy, written in a Country Church Yard. F.

deſpiſe the ridiculous vanity of thoſe literary geniuſes, who fancy that their extenſive erudition places them in a ſuperior order of beings; when it is evident, that their underſtanding is frequently clouded with prejudices, and their will, a ſlave to the dominion of the paſſions; a ſlavery which their vanity, the excreſcence of their learning, renders apparent to the eyes of a true philoſopher.

My ſentiments now became more enlarged. All the diſadvantageous deſcriptions of the manners and genius of thoſe we call *ſavages* grew ſuſpected; and I lamented our deficiency in relations of travelling philoſophers, capable of inveſtigating the ſecret receſſes of the human heart, and of contemplating nature in her uncultivated offspring in a judicious and impartial manner. I am perſuaded ſuch remarks would throw new light on our inquiries into the theory of the intellectual faculty, and furniſh the friends of human nature with materials for gratitude to the wiſdom and goodneſs of the Creator in the order and diſpoſition of his creatures.—We ſhould find that thoſe nations, whom we brand as ſavage, might, with much propriety, retort the appellation on their polite guests, who ſeek forcibly to diſpoſſeſs them of wealth and liberty! Nor ſhould we have any remaining doubts whether thoſe among them acted wiſely, who after participating in the manners and ſciences of the Europeans, ſeize the firſt opportunity of returning to the ſimple and rational life of their countrymen. * * *

The pleaſure ariſing from the ſtudy of huſbandry is now confirmed in me*, ſince it is become a part of my duty to examine the nature of ſoils. The appointment of firſt phyſician to the republic of Zurich, making it incumbent on me to watch over the health of her citizens, I am obliged to pay peculiar attention to the different modes of living of the different ranks of people.—The conſideration of a remedy for epidemical diſtempers among cattle, alſo being ſtrongly recommended to my care, ſome knowledge of agriculture ſeemed a neceſſary preliminary to ſuch an office; as it almoſt always happens that the origin of theſe epidemical diſtempers ſprings from the meadow and paſture lands. *The rules*† (inſerted in our memoirs) *for prevention of epidemical diſeaſes*

* *Dr. Hirzel from his ninth to his ſixteenth year reſided in the Abbey of Capel; of which his father was Intendant for the King of Pruſſia. Here he went through a complete courſe of huſbandry and converſed with farmers; thus acquiring a love for agriculture, with opportunities of obſerving mankind in a ſtate of retirement.* E.

† *The government of Zurich, deſirous to give theſe rules the force of law, publiſhed them by authority throughout their canton.—The magiſtracy of Baſil (or Baſle) eagerly followed the example.*

The memoirs referred to, are thoſe of the Philoſophical Society of Zurich; of which the author had been ſecretary. It has been obſerved in the preface, that the Rural Socrates was read before the Society, and is a part of its memoirs. F.

diſeaſes in cattle, by correcting the inſalubrity of the ſoil, furniſh proof of what I advance.

This double motive inſpired me with an ardent deſire of exploring and explaining, with all poſſible preciſion, the preſent ſtate of rural economy in Zurich; with its imperfections and capability of improvement. In this purſuit I again repeat my happineſs in being member of a ſociety, which makes this intereſting ſubject the principal and conſtant end of its conferences and inquiries.

I muſt nevertheleſs acknowledge, that the methods hitherto purſued, do not appear to me, the beſt calculated to anſwer the purpoſes of improvement in farming.—An eager purſuit after new experiments, prevails amongſt thoſe, whoſe knowledge of the ancient huſbandry is ſuperficial and incompetent. Some there are who flatter themſelves with being conſidered as the great improvers of agriculture, from the introduction of ſome unknown ſpecies of corn or artificial graſs: others expect fame from the invention of ſome new implement or different method of tillage: whilſt a third ſort hope to acquire it by untried objects of attention; ſuch as the culture of mulberry-trees for ſilk-worms, &c.—In oppoſition to this I apprehend the firſt principle we ought to ſet out upon, is a perfect knowledge of the nature of ſoils; with a competent inſight into ſuch methods of cultivation as are practiſed by the moſt induſtrious farmers, by which they often double their produce, compared with their neareſt neighbors*. What remains is to procure a free communication of theſe methods; and to endeavor by all poſſible means, to excite a laudable emulation in farmers.—This I ſhould think the moſt eligible plan for reſtoring agriculture among us. The moſt circumſcribed genius may follow practical rules, unmoleſted by any obſtacle; whilſt new inventions are attended with a crowd of difficulties.

I have no deſire to depreciate the merit of thoſe generous citizens, who have appropriated a conſiderable part of the ſuperfluity of their income to the procuring of new-invented implements of huſbandry; with ſeveral ſorts of grain and graſs-ſeeds, trees and ſhrubs, unknown in our climate; of which they have made trials on their own eſtates before they were rendered public. Theſe ſpirited attentions, of whoſe good effects we have already reaped much advantage, undoubtedly merit our commendation and acknowledgement. The introduction of potatoes and turkey-corn (or maize,) and of turf (or peat) for manure, &c. may be compriſed in the number.—Yet this plan for the improvement of agriculture, appears more *uncertain*, and infinitely *ſlower* in its progreſs, than that which I have ventured to recommend. It is more *uncertain*, becauſe men are too apt to embelliſh a favorite theory in their writings. The objects of

* *A farmer can ſeldom do better, when moving into a new ſituation, than obſerve the practices of the moſt ſucceſsful of his new neighbors; eſpecially if he is obliged to employ laborers obtained upon the ſpot. It will be eaſy afterwards gradually to reſort to his own ideas.* E.

of which they are fond, are often extolled beyond reality, and they allow too much to fancy in their deſcriptions. It muſt be a long courſe of experiments which alone can determine whether this or that grain or graſs may be naturalized with real benefit to a country; or whether the adoption of a new ſyſtem of huſbandry, with its attendant expence, be an advantageous compenſation for abandoning an old one. Experiments often ſucceed to admiration in a well-cultivated garden; but when extended, the utility is found abſorbed in the expence of labor.—I have alſo obſerved, that new inventions are very *ſlow* in their effects, and can be of no real benefit till they become habitual or general.—It is a work of time to convince a peaſant that the alterations you propoſe are eligible; and to perſuade him to renounce his prejudices, and change the habits received from his forefathers for new ones.

No. III.

Another Article from Dr. Hirzel.

A Letter from Dr. Hirzel to the Abbé Sigiſmond, Count of Hothenwart and Preſident of the College of the North [du Nord], of Lintz, (dated 4 October, 1774,) is inſerted in the French tranſlation; but as it has no relation to Kliyogg, it was omitted in its place; though it contains uſeful remarks reſpecting the merits of agriculture, and the injury done to it by luxury, manufactures, deſpotiſm, armies, &c.

It is worthy of notice however, that famine is repreſented as having cauſed great mortality among manufacturers and other *purchaſers* of the earth's productions; but as having had no effect among thoſe who *cultivated the earth for food.* The French tranſlator adds curious accounts of the diminution of marriages and births among the former, in addition to the increaſed number of deaths.

The following paſſages alſo merit a place here. "Columella (ſays Dr. 'Hirzel) aſſures us, that agriculture is intimately allied with wiſdom; 'and I can affirm from my own experience, that the aſſiduity and ſkill in 'agriculture of our villages always affords a certain preſumption in favor 'of their attachment to religion and good morals; and that it is rare to 'find theſe virtues, except in company with each other."—"A good 'cultivator is ſoon turned into a good ſoldier; and many of our oldeſt 'officers in foreign ſervice have informed me, that they have conſtantly 'obſerved, that *every ſoldier drawn from the peaſantry is a good ſoldier 'in proportion as he has been a good peaſant.*"

No. IV.

No. IV.

Concluſion of Dr. Hirzel's firſt work, chiefly taken from the Engliſh tranſlation.

If the magiſtrates of Zurich think it an object of national utility to encourage agriculture by premiums and marks of diſtinction, their whole attention ſhould be applied to having them juſtly conferred. This would require the eſtabliſhment of a .... Society formed of men of character; whoſe integrity and knowledge of every thing relative to huſbandry, might ſecure univerſal confidence; for it is neceſſary that thoſe who are to confer eſteem, ſhould themſelves poſſeſs it. Men of this deſcription will think themſelves under the ſtrongeſt obligation to ſtudy, with accuracy, the ſtate of the country; a taſk not eaſy to be accompliſhed, ſince notwithſtanding our ſmall extent of territory, we have an uncommon variety of cultivation.—Thoſe parts which border upon the Alps are appropriated to the grazing and breeding of *cattle*, and little grain is to be ſeen there; whilſt in the lower and leſs confined diſtricts of Greiffenſee, Kibourg, and Regenſper, the *harveſt* makes a glorious appearance. Along the two banks of the Lake of Zurich, in the vales watered by the Limmath, Thour, and Thœſs; as well as on the borders of the Rhine; the culture of the vine forms the principal branch of rural economy: but this culture is different, according to the nature of theſe ſoils. The grapes on the Lake of Zurich ſeem to require another treatment, from thoſe on the Limmath, though the vineyards are ſeparated only by the city; and the culture of thoſe planted on the ſides of the Rhine, the Thour, and the Thœſs, differs widely from both.—The members of this Society ſhould therefore make themſelves acquainted with the nature of the different practices uſed throughout the canton ... The names of the perſons moſt eſteemed and moſt ſucceſsful in huſbandry ſhould alſo be obtained; with their own relations of their methods of conducting and improving their farms. The Society ſhould alſo from time to time make excurſions, to rectify miſtakes by perſonal inquiries.—Thus by a judicious diſtribution of applauſe and of recompenſes to the beſt of cultivators, an emulation might be awakened in the peaſants ſo as to bring agriculture to a general ſtate of improvement. Careful trials might be made under the immediate inſpection of the Society of all new diſcoveries, firſt in nurſery-grounds, and afterwards if ſucceſsful in the open field. An exact journal ſhould be of every experiment ...

When the Society ſhall have ſufficiently qualified itſelf, and made the neceſſary arrangements, it may propoſe an annual ſelection of the beſt farmers from a certain number of villages, taking all in rotation. On an appointed day theſe ſhould be invited to appear before the Society; and when ſurrounded by their countrymen, hear an elogium pronounced, recommending them as models to others; and in teſtimony of the public approbation, receive the deſtined prize! I would have this a medal, repreſenting a laborer driving his plough, ..

Such rewards would infinitely more promote improvements in husbandry, than the cuſtom of offering premiums for the beſt diſſertation on fixed queſtions. My method conducts to its end directly; whilſt ingenious ſpeculations are ſlow and remote in their conſequences†.

I cannot better conclude than with a remark from the Hiero of Xenophon, which perfectly agrees with the plan here offered. "*Agriculture* 'which though one of the moſt lucrative employments has never yet been 'attempted to be forwarded by emulation, would greatly flouriſh, if *premi-* 'ums were eſtabliſhed in the country and in the villages for thoſe who beſt 'cultivated the earth. The citizens thus encouraged to exertions, 'would make great profits; the revenues of the ſtate would augment; 'and a modeſt temperance would be joined to a love of labor. It is be-'ſides known that crimes are leſs common among the induſtrious‡."

No. V.

Of the honors paid to agriculture in certain eaſtern *countries.*

There are ſome remarkable inſtances (ſays Mr. *Gibbon* when ſpeaking of *Perſia* in antient times) in which Zoroaſter* lays aſide the prophet, aſſumes the legiſlator, and diſcovers a liberal concern for private and public happineſs, ſeldom to be found among the groveling or viſionary ſchemes of ſuperſtition.—Faſting and celibacy, the common means of purchaſing the divine favor, he condemns with abhorrence; as a criminal rejection of the beſt gifts of Providence. The ſaint, in the Magian religion, is obliged to beget children; to plant uſeful trees, to deſtroy noxious animals,

† *Yontching, Emperor of China, who died in the year* 1724, *and was remarkable for his juſtice and obſervation of the laws,* "*raiſed to the* "*rank of a mandarin of the eighth claſs, that laborer, in every province,* "*who, by the united voice of the mandarins of his canton, was decreed the* "*moſt diligent, induſtrious, honeſt man! Not that the laborer was compelled* "*to quit his original profeſſion, where he had made ſo good a figure, to exer-*"*ciſe functions of judicature with which he was utterly unacquainted. He* "*ſtill remained a laborer, with the title of mandarin: He enjoyed the priv-*"*iledge of being next the governor of the province, and eating at his table;* "*and his name ſtood in letters of gold in the public hall. It is ſaid that this* "*cuſtom, ſo repugnant to our manners, and ſo ſtrong a ſatire upon them,* "*ſtill ſubſiſts.*" *See Additions to the Hiſtory of all Nations, by* M. Vol-"taire. F.

‡ *Dr. Hirzel in his work cites a celebrated encomium on agriculture, by the antient Socrates, extracted from the fifth book of the Memorabilia of Xenophon. But as it does not agree with modern manners and religion in ſome particulars, it has been neglected here.* E.

* *A Perſian legiſlator.*

mals, to convey water to the dry lands of Perſia, and to work out his ſalvation by purſuing all the labors of agriculture. We may quote from the Zendaveſta a wiſe and benevolent maxim, which compenſates for many an abſurdity: "He who ſows the ground with care and diligence, acquires a greater ſtock of religious merit, than he could gain by the repetition of ten thouſand prayers."—In the ſpring of every year a feſtival was celebrated, deſtined to repreſent the primitive equality, and the preſent connection, of mankind. The ſtately *kings* of Perſia, exchanging their vain pomp for more genuine greatneſs, freely mingled with the humbleſt but moſt uſeful of their ſubjects. On that day the huſbandmen were admitted without diſtinction, to the table of the king and his ſatraps [or nobility.] The monarch accepted their petitions, inquired into their grievances, and converſed with them on the moſt equal terms. "From *your labors* was he accuſtomed to ſay, (and to ſay with truth if not with ſincerity) from your labors *we* receive our ſubſiſtence: *you* derive your tranquillity from *our vigilance*: ſince therefore we are *mutually* neceſſary to each other, let us live together in concord and love †." Such a feſtival muſt indeed have degenerated, in a wealthy and deſpotic empire, into a theatrical repreſentation; but it was at leaſt a comedy well worthy of a royal audience, and which might ſometimes imprint a ſalutary leſſon on the mind of a young prince. (See the Hiſtory of the Decline and Fall of the Roman Empire, chap. 8.)

The Guebres‡ in Perſia (relates Sir *John Chardin*) are all cultivators, or artificers, or fullers, or workers in leather. I never ſaw *one* among them who lived without doing ſomething, nor yet any one of them who applied to the liberal arts or to commerce. Their great profeſſion is agriculture; including in this term, gardening and vineyards, as well as tillage. They conſider agriculture not only as an agreeable and innocent profeſſion, but as meritorious and noble. They even believe it the firſt of vocations; and one which both the ſovereign God and the inferior gods (as they phraſe it) hold moſt in conſideration, and moſt reward. This creed (for it has become ſuch) peculiarly inclines them to cultivation; their prieſts teaching them, that though the moſt virtuous of all acts is that of having a family; yet that the next is to cultivate lands which would otherwiſe be neglected, or to plant a tree uſeful for bearing fruit or for other purpoſes.—I have an hundred times reflected on this ſubject, when I have contemplated on one ſide the dryneſs and preſent barrenneſs of Perſia, with its ſcanty population and ſlender productions, compared with the immenſe ſize of this country; and on the other hand, have recollected what is ſaid in antient hiſtory of its numbers, fertility, and

† *How cloſely does this correſpond with Kliyogg's diſcourſe to Prince Louis Eugene of Wirtemberg! See p.* 116—117. E.

‡ *The* Guebres *are the worſhippers of fire or of the ſun, in modern times: the name being given to them by the Mohammedans, in reproach. Theſe worſhippers are now very few in number. They are deſcendants of the Magi, or followers of Zoroaſter, juſt mentioned from Mr. Gibbon.* E.

and power; (for nothing can at firſt ſeem more improbable than that both ſides of the caſe ſhould be true;) I ſay, that I have an hundred times reflected on this ſtrange change; and it appeared to me owing to two cauſes.—Firſt, the antient Perſians were robuſt, laborious, and attached to buſineſs; while the modern inhabitants are idle, voluptuous, and ſpeculative. Next, the antient Perſians made cultivation a branch of their religion; and thought that to labor, was to ſerve God: while the preſent inhabitants of Perſia have principles which lead them to deſpiſe work; for they maintain that life is ſo ſhort, uncertain, and changing; that while it laſts, we ſhould act as men do in a conquered country or in winter quarters; that is to ſay, obtain whatever we can, without caring for futurity.—The [modern deſcendants of the] antient Perſians have gentle and ſimple manners; and live very tranquilly under their elders, whom they chooſe as magiſtrates; the Perſian government confirming them in their office. [N. B. This paragraph is tranſlated from an extract given in the preface to the French tranſlation of Kliyogg. E.]

Mr. Bell, the traveller, who was preſent at the march of a *Turkiſh* army from Conſtantinople, headed by the Sultan; tells us that it was attended by all the different trades and artiſans, and that the proceſſion continued four days. "The *firſt in proceſſion*, was a plough drawn by painted ox-"en with gilded horns." See his ſecond volume. p. 414.

Before the original inſtitutions of *India* were ſubverted by foreign invaders, the induſtry of the huſbandman on which every member of the community depended for ſubſiſtence was as ſecure, as the tenure by which he held his lands was equitable. Even war did not interrupt his labors or endanger his property. It was not uncommon, we are informed [by Strabo,] that while two armies were fighting a battle in one field, the peaſants were ploughing or reaping in the next field in perfect tranquillity. Theſe maxims and regulations of the antient legiſlators of India have a near reſemblance to the ſyſtem of thoſe modern ſpeculators on political economy, who repreſent the produce of land as the ſole ſource of wealth in every country; and who conſider the diſcovery of this principle, according to which they contend that the government of nations ſhould be conducted, as one of the greateſt efforts of human wiſdom.—Under a form of government which paid ſuch an attention to all the different orders of which the ſociety is compoſed, particularly the cultivators of the earth, it is not wonderful that the antients ſhould deſcribe the Indians as a moſt happy race of men; and that the moſt intelligent modern obſervers ſhould celebrate the equity, the humanity, and the mildneſs of Indian policy. A Hindoo Rajah, as I have been informed by perſons well acquainted with the ſtate of India, reſembles more a father preſiding in a numerous family of children; than a ſovereign ruling over inferiors.—See Appendix to Dr. Robertſon's *Hiſtorical Diſquiſitions concerning the knowledge which the antients had of India*. p. 267—268.

On

On the fifteenth day of the first moon in every year, which generally corresponds with the beginning of March, the Emperor of *China* in person performs the ceremony of opening the grounds. This prince in great pomp proceeds to the field appointed for the ceremony: the princes of the imperial family, the presidents of the five great tribunals, and an infinite number of mandarins accompany him. * * * The *Emperor* laying aside his royal robes, takes hold of the handle of the plough, and turns up several furrows the whole length of the field: then, with a complaisant air having delivered the plough to the mandarins, they successively follow his example. * * * The ceremony concludes with the distribution of money and pieces of stuff among the laborers there present; the most active of whom finish the remaining labor, in presence of the Emperor. * * *

Some time after, when they have sufficiently labored and manured their grounds, the Emperor repairs *again* in procession; and begins the sowing of the fields, always accompanied with ceremony, and attended by the laborers of the province.

The same ceremonies are performed on the same days in all the provinces of the empire, by the viceroys, assisted by all the magistrates of their departments, in presence of a great number of the laborers of their respective provinces. I have seen this opening of the grounds at Canton; and never remember to have beheld any of the ceremonies invented by men with half the pleasure. * *

The Chinese agriculture has at the same time other encouragements. Every year the viceroys of the provinces send to court the names of such laborers as have distinguished themselves in their employments. . . . These names are presented to the Emperor, who confers honorary titles on the parties, to distinguish them above their fellow laborers.

If any man has made an important discovery which may influence the improvement of agriculture, or should he in any manner deserve more distinguished marks of regard than the rest, the Emperor invites him to Pekin, defraying his journey with dignity at the expence of his empire; he receives him into his palace; interrogates him with regard to his abilities, his age, the number of his children, the extent and quality of his lands; then dismisses him to his plough, distinguished by honorable titles and loaded with benefits and favors.

* * * This empire was founded by *laborers* in those happy times, when the laws of the great Creator were still held in remembrance, and the culture of the earth considered as the noblest of all employments, . . . and the general occupation of all. From Fouhi, (who was the first chief of the nation * *) all the Emperors without exception, even to this day, glory in being the first laborers of their empire.

The Chinese history has carefully preserved an anecdote of generosity in two of the antient Emperors, who not perceiving among their children any one to mount a throne which virtue alone ought to inherit, named as their successors two simple laborers. These laborers, according to the Chinese annals, advanced the happiness of mankind during very long reigns: their memory is still held in the highest veneration. It is unnecessary

ceſſary to obſerve how much examples ſuch as theſe honor and animate agriculture.

See *Travels of a Philoſopher by M. le Poivre*; a beautiful and celebrated little performance, of the Engliſh tranſlation of which, the printer of the preſent work publiſhed a new edition in 1797†.

No. VI.

Some particulars reſpecting Chineſe agriculture.

By what art (ſays the ſame M. le Poivre) can the earth produce ſubſiſtence [in China] for ſuch numbers? Do the Chineſe poſſeſs any ſecret for multiplying grain and proviſions * * *?—To ſolve my doubts I traverſe the fields; I introduce myſelf among the laborers; who are in general, eaſy, polite, and affable, with ſome ſhare of learning and knowledge of the world. I examine and purſue them through all their operations; and obſerve that their ſecret conſiſts ſimply in manuring their fields judiciouſly, *ploughing them to a conſiderable depth*, ſowing them in the proper ſeaſon, turning to advantage every inch of ground which can produce the moſt inconſiderable crop, and preferring to every other ſpecies of culture that of *grain*, as by far the moſt important.

This ſyſtem of culture, the laſt article excepted, appears to be the ſame that is recommended in all our beſt authors* * *; our common laborers are acquainted with it;—but how much muſt our European farmers be ſurpriſed, when they are informed that the Chineſe have *no meadows*, natural nor artificial; and have not the leaſt conception of *fallowing*, never allowing their lands the ſlighteſt repoſe.

The Chineſe laborer would conſider meadows of every denomination, as lands in a ſtate of nature. They ſow all their lands with *grain*; and give the preference to ſuch grounds as we generally lay out in meadows; which lying low and being properly ſituated with reſpect to water, are conſequently by far the moſt fertile. They affirm that a field ſown with grain will yield as much *ſtraw* for the nouriſhment of cattle, as it would have produced of hay; beſides the additional advantage of the grain, for the ſuſtenance of man; of which they can ſpare too in plentiful ſeaſons, a ſmall portion for the animal creation.—Such is the ſyſtem adhered to from one extremity of their empire to the other, and confirmed by the experience of four thouſand years, among a people of all nations in the world the moſt attentive to their intereſt.

* * A

† *M. le Poivre was the firſt, and not the leaſt important collector, of thoſe plants of the Eaſtern Seas, which have been ſince diſperſed through the Weſt-Indies. They were firſt depoſited in the Iſle of France.* The Notice *concerning the life of M. le Poivre, ſays, that the bills of exchange of this amiable man, drawn for his reimburſement, long remained unpaid; and were finally diſcharged during the adminiſtration of Mr. Turgot.—This fact is related upon memory.* E.

** A Chineſe laborer could not but ſmile, if you informed him that the earth has occaſion for repoſe at a certain fixed period of time.—The Chineſe lands in general are not ſuperior to ours: You ſee there as with us, ſome excellent grounds, others middling, the reſt bad; ſome ſoils ſtrong, others light; lands where clay, and lands where ſand, gravel, and flints every where predominate. All theſe grounds even in the northern provinces, yield annually two crops; and in thoſe towards the ſouth, five in two years; without one ſingle fallow ſeaſon, during the thouſands of years that they have been converted to the uſes of agriculture.—The Chineſe uſe the ſame manures as we do, in order to reſtore to their grounds thoſe ſalts and juices which an unremitting production is perpetually conſuming. They are acquainted with marl: they employ alſo common ſalt, lime, aſhes, and all ſorts of animal dung, but above all that [namely human] which we throw into our rivers: they make great uſe of urine, which is carefully preſerved in every houſe and ſold to the beſt advantage: in a word, every thing produced by the earth is reconveyed to it with the greateſt care into whatever ſhape the operations of nature or art may have transformed it. When their manures are at any time ſcarce, they ſupply the deficiency by turning up the ground with the ſpade to a great depth; which brings up to the ſurface * * a new ſoil, enriched with the juices of that which deſcends in its room†.

Without meadows, the Chineſe maintain a number of horſes, buffaloes, and other animals of every ſpecies for labor, for ſuſtenance, and for manure. Theſe animals are fed ſome with ſtraw; others with roots, beans, and grain of every kind. * * *

The moſt rocky hills, which in France and other places they turn into vineyards or totally neglect, are there compelled by dint of induſtry to produce grain. The Chineſe are acquainted indeed with the vine, which here and there they plant in arbors; but they * * would imagine it a ſin againſt humanity to endeavor to procure by cultivation an agreeable liquor, whilſt from the want of that grain which this vineyard might have produced, ſome individual perhaps might be in danger of periſhing with hunger.

The ſteepeſt mountains even are rendered acceſſible. At Canton and from one extremity of the empire to another, you obſerve mountains cut into terraces; repreſenting at a diſtance immenſe pyramids divided into different ſtages, which ſeem to rear their heads to heaven. Every one of theſe terraces yields annually a crop of ſome kind of grain, even of rice; and you cannot with-hold your admiration, when you behold the water of the river, the canal, or the fountain, which glides by the foot of the mountain, raiſed from terrace to terrace even to the ſummit, by means of a ſimple portable machine which two men with eaſe, tranſport and put in motion. * * *

The

† *This is like the method ſo much talked of in the Engliſh* Muſeum Ruſticum, *to cure the* "ſubſidence of chalk," *or the deſcent below the ſurface of the particles of chalk employed for manure.* E.

The Chineſe nation is capable of the moſt ſtupendous works. In point of labor I never obſerved their equals in the world. Every day in the year is a working day; except the firſt, deſtined for paying reciprocal viſits; and the laſt, which is conſecrated to the ceremonial duties they pay to their anceſtors. An idle man would be treated with the moſt ſovereign contempt, and regarded as a paralytic member. * * * An ancient Emperor of China, in a public inſtruction exhorting the people to labor, obſerved that if in one corner of the empire there was a man who did nothing, there muſt in another quarter be ſome one deprived of the neceſſaries of life. This wiſe maxim is fixed in the breaſt of every Chineſe; and with this people ſo open to reaſon, he who pronounces a wiſe maxim pronounces a law. . . .

From theſe obſervations it is obvious that agriculture flouriſhes in China more than in any other country in the world. Yet it is not to any proceſs peculiar to their labor; it is not to the form of their plough, or their method of ſowing, that this happy ſtate and the plenty conſequent on it is to be attributed. It muſt chiefly be derived from their mode of government, the immoveable foundations of which have been laid deep by the hand of reaſon alone, coeval almoſt with the beginning of time; and from their laws, dictated by nature to the firſt of the human race and ſacredly preſerved from generation to generation, engraved in the hearts of a great people.——[See M. le Poivre's work as above.]

FINIS.

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